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THE WONDERFUL STORY OF BANZA MANTEKE.*

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When Stanley made his famous journey of nine hundred and ninety-nine days through the Dark Continent from Zanzibar to the mouth of the Kongo, he met thousands of people, not one of whom knew even the name of the Lord Jesus Christ. When I heard this I immediately felt a desire to go and tell some of them that there was a Savior. A mission was organized in 1878, called the Livingstone Inland Mission. The idea of this mission was to establish a chain of stations from Matadi to Stanley Pool, and then put a steamer on the upper Kongo, plant stations along the banks, and preach the Gospel to the people. Two missionaries were sent out to plant a station at Matadi and, if possible, sixty miles beyond, or to go all the way to Stanley Pool. They succeeded in planting a station at Mpalabala (usually spelled Palabala), on a hill sixteen hundred feet high, about ten miles above Matadi, and six miles south of the Kongo.

I went out in 1879 with some others to plant a station fifty or sixty miles beyond that, and to explore as far as we could. After many days we succeeded in reaching the bend of the Kongo river, sixty miles beyond Mpalabala. Our provisions were exhausted, and we were all down with fever, and started to return. We reached a place, about ten miles from the river, called Banza Manteke. The people seemed friendly and willing to have us stay among them. I did not see the use of returning when we had promised to establish a station beyond Mpalabala. The other two missionaries said that it was impossible to stay, as our provisions were exhausted, and we had but one small tent. I said, "We can build a small house in two days." We built a house with long grass, and I agreed to stay there.

I did not realize my lonely position until the others had left me, and I found myself in a strange country, among a strange people, speaking a strange language. I did not know it at that time, but

* This name is more correctly spelled, as pronounced, Mbanza Manteke, but we use the more familiar method of spelling.—EDITORS.

there were wild animals, such as panthers, boa-constrictors, snakes, and other creatures, in the neighborhood, and I had only a canvas door to my house. The rainy season began to come on, and I found that the rain fell inside the house as well as out. The only way I could keep my bed dry was by hanging a waterproof sheet over it. One night I was surprised to hear the cry of a goat, and next morning found that one had disappeared. A panther carried off a goat every night for a week, but I did not know what it was until the natives showed me the footprints, and made me understand by signs that it was a large fierce animal that had been robbing me.

At once I had to deal with the natives, for there were with me some black men from the Kroo coast, and we needed food. The natives saw that we had no provisions and kindly brought some for sale. But I could not speak to them, as I knew nothing of their language. They had no books, or dictionaries, or grammars, and I had no interpreter. In place of coins we used cloth, spoons, knives, beads, etc., for barter. The natives would bring food and lay it before me and say, "Mundele, somba dia." I did not know what that meant, but I would hold up a piece of cloth and measure off a portion and look at them. They would shake their heads disapprovingly to show that that was not enough. Like other people, they tried to get all they could. I would measure off a little more, and look encouragingly at them for approval, until they gave a nod of assent to show that they were satisfied. Then I would tear off the cloth and they would take it, while I took possession of the food. Thus the bargain was concluded.

LEARNING TO SPEAK THE LANGUAGE.

But this sign language would not do. I must learn their spoken language. I began by taking a notebook and writing down phonetically everything that I heard. I noticed that the natives always addressed me as "Mundele." I thought that must mean "white man," and found it to be right. When they brought food they would say "Somba," which I thought meant "to buy." They would bring a bunch of plantain and say, "Somba dinkondo." I would write, "Mundele—white man, somba—to buy, dinkondo—plantain." In this way I soon had my notebook full of words, phrases, and sentences, and began to use them. I made many mistakes, and the people would often smile at the way I put their words together, but I did not mind that, for I had to speak their language or no language at all. This was the beginning of the literature of the Kongo.

By and by I wanted to study the grammar of the language. I began with the nouns, but could not discover the plurals, as I expected to find the change at the end of the word. One day a man brought me more than one bunch of plantain, and said, "Mankondo." I

noticed the change in the word and thought that must be the plural form, and wrote it down, "di, singular; ma, plural." "Nsusu," was "fowl," so I thought the plural must be "mansusu," and said, "Twala mansusu." They laughed and said, "No; Zinsusu." I thought that perhaps they had two plural forms. But "koko" was "hand," and I found that "moko" was "hands." "Kulu" was "foot," and "malu" was feet." I soon had sixteen classes of nouns, and found that these prefixes not only denoted singular and plural, but governed the whole sentence. Adjectives, verbs, and other parts of speech must have this prefix. "Fi" is the diminutive form, so that "finsusu" would be "a little fowl." "Abiza" means "good," so if I wanted to say "a good little fowl," I would have to say, "Finsusu fiabiza." "Finsusu fiabiza fina kuna yi fiame" would mean, "The little fowl over there is mine."

Then I wanted prepositions, but could not find any at first—in fact, they have very few. I wanted to tell the young boy who was cooking for me to kill a fowl for me, but did not know the word "for." All I could say was, "Go kill fowl me." One day the boy

said, "Ngianda ku vondila nsusue?" I noticed the suffix "ila." "Vonda" meant "to kill," but what was "ila?" I found that when used with a verb it meant the same as our preposition "for."

Then I learned other forms. "Isa" is the causative; "tonda" is "to thank;" "tondilla" means "to thank for;" "tondisa" "to cause to thank;" and "tondisila," "to cause to thank for." I found sixteen different forms of verbs, and from those verbs we can form nouns. By prefixing "lu" to the verb tonda—to thank—and changing the last vowel from "a" to "o," I have "lutondo"—gratitude. I



HENRY RICHARDS AND MRS. RICHARDS.

tell the people they have no lutondo, and immediately they know the meaning, tho I have never heard the word. Thus the Kongo language is no mere jargon, but a beautiful language with quite as many inflections as the Greek. It is quite evident that these people must formerly have been in a higher state of civilization than now. They have descended, not ascended.

THE PEOPLE—THEIR CUSTOMS AND RELIGION.

Then I began to study the people—their customs, their religion, their ways of thinking. Some things I discovered without any difficulty. They were evidently for the most part suffering from the disease called kleptomania. They would steal anything, whether it was useful to them or not, and then deny the theft with a look of perfect innocence. A chief came down one day with his great men to my house. There was a knife on the table. When they had left, however, the knife had been taken from the table and the key out of the door.

I often heard noises in the village at night and in the daytime. One day I went to see what was going on, and found a great company of people with a sick woman on the ground in the center. The people were dancing and yelling, and the witch doctor, with his big, fantastic headdress, was commanding the evil spirits to go away and the life to return. I asked what they were doing, and they said, "Tuvutula moyo" ("We are bringing back life"). After they had gone on with this performance for some time they took the sick woman up and began to swing her violently, telling the life to come back and the evil spirits to go away; but instead of the life coming back, they often drove out the little that was there.

I found that they attributed sickness, and death, and all their woes to witchcraft. I told them that people could not bewitch each other, but that sickness, and death, and all our woe came from sin. But they would not admit that they sinned. I would include myself, but while they were perfectly ready to acknowledge that I had sinned, or that those of other tribes had sinned, they said, "*We* have not sinned." Here at home if you tell people they are sinners no one feels hurt, for sin has a technical meaning; but if you tell them they are bad people they do not like it. On the Kongo, however, we have to say, "You have done wrong; you are a bad people," and they deny it.

Then I wondered if they knew anything about God. We were in a beautiful place, and I would ask them, "Who made all these fruit trees?" They said, "Nzambi." I said, "Where does Nzambi live?" They answered, "Kunazulu"—"in heaven." Then I asked, "Who made you? Who made everything that we have?" They replied, "Nzambi, the great Nzambi." I said, "Why do you not worship

Him? Why do you not thank Him?" They answered: "Oh, He does not care for us. He does not love us. He has made everything and gone far away, and does not concern Himself any more about us." I said, "He does care for us; He loves us all." They answered, "If He loves us, how is it that we get sick and die?" Then I told them about creation; how sin came into the world; that our first parents sinned, and we inherited a sinful nature from them; so that sin is the cause of sickness, and death, and all our woes. But I could not get them to admit that they had sinned, or that God was good, and it seemed to me absolutely necessary to show these two things before going on any further. I therefore began to teach them from Genesis and Exodus, and went on until I had given them an outline of the Old Testament. One day, as I was speaking about the goodness of God, a man stopped me and said, "Do you say God is good, and that



A VILLAGE SCENE, BANZA MANTEKE.

He loves us?" "Yes, I do," I replied. Then said he, "Which is the stronger of the two, God or the devil?" "God, of course," I said. "Then," said this man, "why does not God destroy the devil?" Another time when I thought I had almost convinced them of God's goodness, I pointed to the fruit trees and other beautiful things around us, and said, "Surely God is good." A man stopped me and said, "You say God is good?" "I do." "Then," pointing to jiggers,* "Who made the jigger?" So I found that these people were asking questions not at all easy to answer.

For four years I continued in this way, and then went home. After a year's rest on furlough, I was about to return, but one thing troubled me very much, the people seemed to be without a conscience.

* The jigger is an insect which gives the people great trouble. These pests burrow under the toe nails, and make a bag there, and when they are not taken out, they go on making more bags, until the toe comes off if it is not taken out, and it is quite a common thing to find a native with one or more toes missing.—H. R.

I mentioned this to one who had had great experience in Christian work, and was advised to preach to the people the Ten Commandments—to utter the thunders of Sinai at them, since it is law that convinces of sin. “That is true,” I thought, “I will go back and translate the Ten Commandments.”

TEACHING THE TEN COMMANDMENTS.

After reaching my station, the first thing I did was to translate the commandments and read them to the people. At once they admitted that they were good, and I thought that they would soon find out they had broken them, and that they were sinners. But one day, when I had finished explaining these commandments to a company of people, they said, “Yes, they are all good, and we keep them.” I said, “How can you say you keep these commandments? Take the first commandment, ‘Thou shalt worship God only.’ You do not worship God at all. Do you keep that commandment?” They replied, “We do.” I said, “Take the second, ‘Thou shalt make no idols.’ You make them. How can you say that you keep that commandment?” They said, “We do.” There was a man in the company who had stolen from me many times, but I was fortunate enough to have caught him twice. I pointed to him and said, “‘Thou shalt not steal;’ have you kept that commandment?” “Yes.” “How about that hammock that you stole from me?” “But,” he said, “you don’t call that stealing, do you?” I said, “How about the peanuts?” “But,” said he, “you don’t call that stealing, do you?” Then he said to the people, “Do you see that? This white man is making me out a thief, and ruining my character and reputation.” He became angry, and all the people grew angry, and went away. I thought, “What can be done with a people like this?”

I went on in this way for more than six years, but saw no results. My wife became very ill, and had to go home. After she had left I was taken ill with hematuric fever, that has carried off so many of our missionaries. I began to think: “What is it all for? Perhaps my wife will die on the way home, and I may die here. If I get better I would better go home.” But while I was recovering I had time to consider the matter. I thought, “Perhaps the fault is in myself, after all.” So I began to study the Scriptures to see why it was that in the early days, when the apostles preached, the people turned from their dumb idols to serve the true and living God, and did not do it now. I thought, “Have we not to do with the same Gospel, and the same Lord, and the same Spirit? Why, then, do we not see conversions to-day as well as then.” I read again the great commission which had sent me to Africa, and thought, “What is the Gospel? Gospel is not law. The law was given by Moses, but grace and truth came by Jesus Christ.”

So I began to see that I had not really preached the Gospel. Then I looked to find out the secret of the apostles' power. In reading the last chapter of Luke's Gospel I was struck with the words, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." It seemed very wonderful to me that those apostles who had been sent out to be preachers throughout Palestine, and were given power to cast out devils and heal the sick, and who had seen Jesus die, and again after his resurrection, were still not to preach the Gospel immediately. Jesus had already died for the world, and the world was perishing; yet they must wait for power. I think that they were disciples of a high order; yet they needed this special power, and if they needed it then I needed it now to preach the Gospel to the heathen in Africa.

PREACHING THE GOSPEL WITH POWER.

I read in the first chapter of the Acts, where Jesus says, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive *power*, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." I began to see that it was necessary for me to have this power from on high, and then to preach the Gospel to the people. I cried to God for this enduement, and was willing, as far as I knew, to make any sacrifice to receive it. Then I looked to see what the apostle preached as the Gospel; and noticed that Peter spoke to the people of the crucifixion of Christ, until they felt that they were murderers, and cried out, "Men and brethren, what shall we do?" Then Peter said to them, "Repent, and be baptized." Paul also says to the Corinthians, "I determined not to know any thing among you, save Jesus Christ, and Him crucified." I had not preached Jesus and Him crucified. The people knew very little about Jesus.

After prayer and thought, I came to the conclusion that to preach the Gospel I must make known to them the incarnation, the life, miracles, death, resurrection, and ascension, of the Lord Jesus Christ. So I decided to translate to the people the Gospel of Luke, and to speak to them from that. It took me four days to get through the introduction, but when I read to the people the account of the birth of Jesus, they were at once interested to know that the Son of God came down and was born, just like their own babes, and grew to boyhood and manhood, and went about doing good. They were delighted with the character, with the love and sympathy of Jesus, and I soon had a congregation. It is the Gospel that attracts.

(*To be concluded.*)

MISSION WORK AMONG THE JEWS.

BY THE EDITOR-IN-CHIEF.

The Christian Church has been slow to recognize the special claim of the Jews upon us for evangelization. "Beginning at Jerusalem," was the emphatic phrase of our Lord in His last command, and it was the emphatic historic fact in the obedience of the early church. The ten days' prayer meeting which preceded Pentecost, was literally at Jerusalem; there was the first great outpour of the Spirit, the center and source from which the Gospel message was borne on the out-flowing stream of witness; there was the first Christian church, the mother of all churches of Palestine and of the world, truly entitled to the inscription upon St. Peter's at Rome, "Omnium ecclesiarum, urbis et orbis, Mater et Caput."

God did not mean that Jerusalem should circumscribe and confine Gospel effort, and, when the tendency to centralization was too strong, diffusion was made necessary by the persecution that scattered believers throughout Judea and Samaria, to the borders of Syria, and beyond; and then, ten years or so after the Pentecostal outpouring, missions to the Gentiles began formally, under the distinct call and separating choice of the Spirit as heard by the church at Antioch. But it is very noticeable that even when Paul, the Apostle to the Gentiles, undertook his mission to the Gentiles, *everywhere he went he appears first of all to have sought out the Jews*, as tho Christ's command were perpetually before him. At Salamis "they preached the word of God in the synagogues of the Jews" (Acts xiii:5). At Paphos the only notable incident recorded centers in a Jewish sorcerer, Elymas, an Arabic Greek equivalent for "wiseman"; they "*found*" him, but were "*called for*" by the Roman deputy Sergius Paulus. Arriving at Antioch in Pisidia, they "went into the synagogue on the Sabbath day," and there taught, and, only when and where rejected by the Jews, did Paul and Barnabas turn to the Gentiles; and let us note the very words used: "*It was necessary that the word of God should first have been spoken unto you: but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles*" (xiii: 46).

Even this has but a limited application, pertaining to that locality. For, driven by Jewish violence from the Pisidian Antioch to Iconium, Paul and Barnabas "went, both together, into the synagogue of the Jews" (xiv:1). Here again the unbelieving Jews stirred up opposition, and, after a long time, undertaking to stone them, they drove them to Lystra and Derbe, where there appears to have been no synagogue, and where Paul and Barnabas were for the first time brought face to face with a heathen population.

In the second mission tour almost the first tarrying point of Paul

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and Silas was at Derbe and Lystra, where they found Timothy, son of a Jewess, evidently seeking Jews first of all. At Philippi, no synagog appears to have existed; yet there is a significant hint of a place by the River Gangras, where was a customary assembly for prayer, and it was on the Sabbath. The number of Jews at Philippi was too small for a synagog; but, like Ezekiel by the Chebar, Daniel by the Tigris, and Jesus by the Kidron, these few Jews had a partiality for proximity to streams of water, and so they resorted to the river banks for Sabbath prayer meetings under the open sky, and there the foundation was laid for the first European church.

At Thessalonica there "was a synagog of the Jews, and Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures." Driven out again by Jewish envy and assault, Paul and Silas came to Berea, and here again they "went into the synagog of the Jews" (xvii:10). At Athens there was of course no synagog. But, so soon as Paul reached Corinth, his first "find" was Aquila and Priscilla, two Jews, with whom he abode, and there also he "reasoned in the synagog every Sabbath." Again driven from labor among the Jews by their opposition and blasphemy, he said, "Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles." And yet, is it any accident that it is added? "he departed thence and entered into a certain man's house, named Justus, . . . whose house joined hard to the synagog. And Crispus, the chief ruler of the synagog, believed on the Lord with all his house." Paul seems still to have kept as near to the Jews as possible, and wrought among them individually if he could not collectively. At Ephesus again it is definitely recorded that Paul "himself entered into the synagog, and reasoned with the Jews" (xviii:19). These seven cases are very clear in their repeated lesson—the *first witness everywhere was to the Jew*. There might be a judicial abandonment in one place, but there was a gracious invitation in the next; and at the last when the curtain falls upon the apostle at Rome, we find him turning his lodging into a synagog, for, while under guard, he "called the chief of the Jews together," and first of all sought to reach them.

This historic emphasis has a solemn meaning, and it may explain the reason why larger blessing has not followed the Church in her evangelizing work. As a body she has neglected this *Divine order of beginning at Jerusalem*, and obedience is always the key and gauge of blessing, and not only the condition of Divine approval, but the organ of further revelation and illumination.*

God's approval can scarce be expected where His commands are not complied with. The Jew presents in many respects the most attractive and hopeful field of missions. He has of all unconverted classes the

* Comp. John vii 17. and xiii. 17.

most in common with the Christian. He believes the Old Testament, and cherishes it as the inspired and infallible Word of God, and he has, besides, the Messianic hope. He parts company with us only at the Cross, and with regard to the New Testament Scriptures. To meet him at the Cross and constrain him to follow the Crucified One to the Sepulchre, and see Him risen, ascended, and coming again, seems a less difficult task than to overcome all the superstition and idolatries of heathens who hold with us scarce any common ground.

Few persons really know how fruitful, in comparison with the men employed and the means expended, have been missions to the Jews. Efforts at their evangelization have been so scattered, sporadic, irregular, and ill supported, that most ordinary believers will be surprised to know that even so much has been done, and more surprised at the obvious signs of God's blessing upon it. Gradually the whole mass of Jewish population is being permeated by Gospel witness. The late Dr. Delitzsch estimated the number of Jewish proselytes in all the churches at one hundred thousand. Over two hundred and fifty converts or their sons are ordained clergymen in the Anglican Church, and more than twice as many in Nonconformist churches in Britain, in America, and on the continent. Indeed, one writer estimates the number of Jewish-Christian preachers in Europe alone as over six hundred. Yet in all the earth not over two hundred and fifty missionaries are laboring among the Jews.

That God has purposes of grace concerning the "Jews," is as plain as are the prophecies of the Word concerning them. This people presents features absolutely unique in human history. Their experience suggests paradoxes—a bundle of seeming contradictions without a parallel, and to be explained only by a Divine plan—the wheel within the wheel—the diverse motions with one direction. We may put these seven paradoxes before us, and ask in a new sense whether God "hath dealt so with any nation" besides.

They are scattered among all nations, yet absorbed by none;
They have been despoiled for centuries, but not destroyed;
They have been systematically robbed, yet they command riches;
They have been persistent patriots, yet kept out of their own land;
They have been everywhere a hissing and byword, yet do not conceal their Jewish stock.

They have been hated by all peoples, yet a controlling power.
They have no local center, and yet preserve national unity.

It may therefore be accounted one of the "birth hours" of the century when there was a distinct stride forward on the Jewish question. It was an event of no small magnitude therefore when, in 1809, there was founded "The London Society for Promoting Christianity among the Jews." This is the oldest and largest of all such organizations in the world, and probably larger than all the other societies

together which have in view the conversion of the natural seed of Abraham into the spiritual seed of the Messiah. Originally meant to reach Jews in *London*, twelve years later it took in Poland, where Jews were found in greatest numbers, and, shortly after, the home land of Palestine itself, so inseparably linked with Jewish national history. The society now partially occupies three-fourths of the world field, Europe, Asia, and Africa, having its missions alike in lands Papal or Roman Catholic, Greek Catholic, and Mohammedan. Of late years stress has been laid in its work, mainly on countries where the Jew is not otherwise so likely to be brought into contact with Christian teaching.

In connection with this parent society, it is interesting to note that its work has providentially expanded, until its staff comprehends one hundred and seventy-four missionaries, exclusive of wives, and of that staff nearly half are Christian Jews; and the work carried on is seven-fold, including the evangelistic and pastoral, the educational and medical, and the dissemination of Bibles, Prayer-books, and tracts. This noble society has distributed nearly two million copies of the Old and New Testaments, or parts thereof, and nearly five million missionary publications. It is to this organization that we owe the first translation of the New Testament into Hebrew, in 1817, and into Yiddish, in 1821. In fact, nearly all existing missionary literature for the Jews is due, directly or indirectly, to this source; and this society claims to have led the way in establishing English medical missions, in 1824.

No student of missions who has a proper conception of exact obedience to our Lord's "marching orders," will doubt that when missions to the Jews were thus incorporated organically into the work of the Church, it was the natal day of a new epoch.

In estimating results, one thing must be remembered. As Mr. Williams says,* while in other cases converts remain of the same nationality as before conversion, and their children after them, the Jews have no distinctively Jewish country where all the inhabitants are professed Jews. They are still the people of the dispersion, homeless, men without a country. A converted Jew is naturally absorbed by marriage or adoption into a Gentile people, from which in the next generation his family becomes indistinguishable, save perhaps by the name, until all other trace of Jewish ancestry is lost. Hence to tabulate results becomes increasingly difficult. As nearly as facts can be ascertained it is believed that upward of six hundred and fifty pass from Judaism to Protestantism every year.†

Those who care to trace these threads of Jewish lineage in Christian communities need only to note the recurrence of names such

* Mission to the Jews, p. 55.

† The Jews and their Evangelization, Gidney, p. 105.

as these: Sir Julius Benedict, Prof. Benfrey, Sir M. Costa, Disraeli, Heine, Herschell, Mendelssohn, Mauder, Palgrave, Rubinstein, Salvador, Biesenthal, Wolff, Hellmuth, Simon, Hyacinthe, Capadose, Müller, Edersheim, Montefiore, Alexander, Schereschewsky, Saphir, Stern, Meyer, Benoliel, Ewald, Friedmann, etc.

The power truly to convert Jews seems to be one of the highest triumphs of grace. If we compare the epistles of Christ to Smyrna and Philadelphia, in Rev. iii, we shall see that to these two only He speaks in unmixed praise. But the promise is richer to Philadelphia than to Smyrna: for, whereas the synagogue of Satan shall not prevail against Smyrna, Philadelphia is assured of a more positive conquest over some of the Satanic synagogue. This church is to win over some of these troublesome Jews to "fall on their faces and confess that God is in her of a truth." It would seem that this is the "open door" set before the Philadelphians; that this church was to be the means of bringing to the obedience of faith even some of her greatest adversaries, the Jews. And it is certainly a notable fact that no churches have been more signally blessed with Divine marks of approval than those that have been most active and zealous in the evangelization of the Jews.

A very prominent birth-hour of the century was that when the *first conference of Zionists* met at Basel. It is too soon to forecast the possible issue of that event, but Zionism challenges to-day the attention of all lovers of Israel and believers in prophecy. When, in the closing days of August, 1897, two hundred and fifty delegates met at Basel, Switzerland, one of the leaders designated it the "First Jewish National Assembly" that had assembled for over eighteen centuries. Its professed object was "the realization of the old hopes and aspirations of Israel," and its "program" embraces four items: Settlement in Palestine, national centralization, and consolidation, and the sanction of governments for the practical working out of these plans. A second and similar congress met on August 28, 1898, with nearly treble the number of delegates and representatives, from points as remote as India, Russia, and North and South America, and South Africa. Nine hundred associations were there in the person of their delegates, representing one-fifth of all the Jews in the world. A third such conference met, also in Basel, in August, 1899, and meanwhile Dr. Herzl, the president, had been received by the German emperor in special audience, and had been decorated by the Sultan with the star of the Nishan-i-Medjidie, or Turkish Knighthood, and so Zionism is compelling even governmental recognition. A fourth Zionist conference* was held in London in August 1900, attended by great numbers.

* See page 796, October number.

THE BOXERS IN MANCHURIA.

BY REV. JOHN ROSS, MUKDEN, MANCHURIA.

The Boxers evolved out of the "Volunteers," armed and drilled by the orders and under the fostering care of Yu Hsien, the Manchu governor of Shantung. Last autumn their aggressive action became so disagreeable, that the ministers in Peking drew to them the attention of the foreign office. Only by the murder of the Rev. Mr. Brooks, of the S. P. G., did the matter assume such serious proportions, that the governor was recalled and replaced by Yuen Shihkai. The change made no difference to the Boxers, who were evidently protected by secret orders from the empress. Like an Alpine avalanche the movement grew and spread, carrying devastation and fear on its way to Peking.

Despite the common-sense tenets of Confucianism, the Chinese are great believers in magic. The Boxers practised magical incantations and gymnastics, which were to make them invulnerable to bullet or sword; they could therefore face the foreigner and drive him into the sea. Their emissaries spread everywhere. From Tientsin they went to Chinchow, the Irish Presbyterian Mission, and hence to Hai-cheng, near Niuchwang. In the latter place large numbers of young lads, shopmen, and others, joined them. The drilling exercises and incantations were of such a character as to upset the nervous system. Several became insane, with the result that the local authorities forbade the practise. When the Boxers appeared in Mukden, the viceroy issued a stern proclamation against them, calling them "rebels," and threatening any one found practising their drill with imprisonment and punishment. A few days thereafter a second proclamation of a much more favorable nature was issued, styling them "soldiers." Formerly the viceroy was very friendly toward the missionaries. After this second proclamation he manifested an entire change of disposition. The change was ascribed to orders from Peking.

The Boxers, thus given a free hand, increased by thousands daily, and openly practised their drill in the most public places. Friendly officials went by night to the missionaries and urged them to retire to the port for the time. The ladies and children were first sent away. The city was in a state of the greatest commotion. On Sunday, Pastor Lin delivered a most powerful sermon to a large and intensely excited audience, exhorting them to stand fast to their profession at all costs. Next day the three remaining missionaries, who had been urged by the pastor and the session for some time to leave the city, as not only themselves, but the Christians would be safer, departed in the early morning. The city was in the hands of the mob. The following day the railway was cut up and the premises of

the Bible Society destroyed. Immediately thereafter our houses and hospitals were first looted, and then burnt to ashes. There was a large hospital for men most admirably furnished for every kind of medical work and instruction. A large woman's hospital with two lady doctors was also remarkably well equipped. There was one large house for four, or, if need be, six lady missionaries, and four houses for the ordained and medical missionaries. A splendid church, seated for nine hundred people, was burnt and razed to the ground. Half a dozen chapels throughout the city and several schools were destroyed. These all belonged to the United Presbyterian Church of Scotland. In the west end of the city, the Irish Presbyterian Church owned a missionary house and a house for lady missionaries, a small church, and two chapels in the main streets. We had also a printing establishment with three hand presses. The value of all destroyed, including the total belongings of the missionaries, can not be less than \$75,000 or \$80,000 (gold). The native Christians have lost largely. A number of business men belonged to us, and their business premises and goods are reported burnt. Rumor reports many of our prominent and most useful members murdered. With the stories of havoc we have some items of good news. The newly ordained pastor of Tieling, *Chang*, in every way an admirable man, is said to have been on business in Niuchwang, and so escaped. The house of Pastor Lin, in Mukden, was accessible only by the gate which opened into the church compound. It is said that when the church was being demolished, he leaped over the wall into the compound of another Chinaman, and escaped. Far more valuable than all the property destroyed are the lives of these two men. With them it will not be difficult work to reorganize the scattered remains of our flourishing church.

Had the people been on the side of the Boxers, not a single missionary could have escaped; for they were all in the interior, and had to go for days through a country where there was no possibility of protection, had the people sought their death. The viceroy and all authority were temporarily overwhelmed. Order, however, was soon restored, and the sudden torrent of revolution was again just within limits. The respectable classes and thinking men were rendered powerless. But their influence will soon again be supreme. But for the universal belief that the empress and her corrupt government willed the destruction of all foreigners—including the native converts, who are regarded as allied to the foreigners—this undercurrent of rising in Manchuria would have been impossible. It is difficult to imagine any reason why this dreadful calamity should be other than a very brief check with only temporary evil results. Nay, our firm belief is that He will compel the "wrath of man to praise Him," by making this also established and extend His Church.

PROBLEMS OF MODERN MEDICAL MISSIONS.

BY ERNEST W. GURNEY MASTERMAN, F.R.G.S., DAMASCUS, SYRIA.

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It is too late in the day to begin pleading for the *principle* of medical missions. They have been long recognized as a method of mission work which commends itself on these main, but surely sufficient, grounds: (1) The Divine example and command (Mark i:34; Luke x:9, and Acts x:38). (2) Common sense, and (3) Practical experience. With respect to this last, a world-wide traveler, who has examined missions in all lands, says: "One may say, that of all the agencies now in use in the world in heathen countries, it (*i.e.*, the medical mission) is the most efficient in bringing those people who are sitting in darkness and the shadow of death, to know that "the Dayspring from on high hath visited us," and to guide their feet "into the way of peace." And with regard to work among Moslems, a missionary of twenty years' standing writes from Palestine: "For the present, aggressive work among the Mahommedans seems scarcely possible except through the channel of the medical missionary." Such is the gist of most that is written on the subject. While no one in real sympathy with missions can fail to acknowledge the importance of this branch of the work, there are others who readily support medical missions from their philanthropic side, tho perhaps unconvinced of their spiritual good. As the total number of medical missions in the field increases—there must be between six and seven hundred engaged by various Protestant societies at the present time—a growing periodical* literature is being developed, devoted exclusively to the reporting of medical mission news. Altho in some ways this may have advantages, it has the disadvantage that it to some extent withdraws from the notice of the readers of general mission papers a great number of very interesting reports, which could not fail to deepen missionary enthusiasm. Any one reading the special medical missionary literature regularly, can not but be struck with the infinite variety of work included under even this subdivision of missionary effort. It is no more correct to lump all medical missionary work into one kind than it is to imagine, as many have done, a missionary as a man with a large white hat preaching in the open air to a group of black and semi-naked savages. But amid this variety a careful reader will observe several prominent questions constantly obtruding themselves, and affording room for great differences of

* Among monthly medical mission papers may be mentioned *Medical Missions at Home and Abroad* (London), *The Double Cross* (Philadelphia), both unsectarian, and *Mercy and Truth*, the medical missionary paper of the Church Missionary Society (London). Among quarterly or periodical papers may be mentioned *The Quarterly Paper*, and *The Students' Magazine* of the Edinburgh Medical Missionary Society, *Medical Missions in India* (Ajmere), *China Medical Mission Journal*, *St. Bartholomew's Hospital Medical Mission Journal*, etc.

opinion. Not only in the widely separated fields, but often within a narrow circle, these problems are subjects of much discussion and friendly contention between various workers. Of course, it goes without saying that no two medical men would work a mission on exactly the same lines, but there are some points on which a considerable section of medical missionaries have come to a fairly unanimous opinion. It will be my endeavor here to very briefly indicate some of the discussed points, and to give what it seems to me is the general opinion among those who, like myself, have been engaged some years in medical mission work in Syria and Palestine. It has been my privilege not only to work at three different stations myself, but I have a pretty intimate acquaintance with the details of work in at least a dozen other medical missions belonging to various societies and denominations.

The points to which I wish to refer are:

- (1) The preparation and training of the medical missionary.
- (2) The relation of the religious to the medical work in the mission field and the question of ordination for medical missionaries.
- (3) The kind of work most useful, that is, whether "dispensary," "hospital," or "itinerating."
- (4) The question of fees, "self-support," and "private practise."

TRAINING A MEDICAL MISSIONARY.

1. *The preparation and education of the medical missionary.* Is it necessary to state here that the first preparation for a *medical*, as for any other missionary is, that he should be a truly converted man, grounded in faith, called of God to the work, and thoroughly consecrated? Now given a man at the beginning of the medical career who seems all this, what should be his preparation for this special work? In answering this, I fear, I must at once acknowledge that I can only speak from experience for Great Britain. But there, at any rate, I have been persuaded from considerable experience, both as a student and in the field, that the best preparation is a full thorough course at one of the ordinary educational centers and, unless impossible for financial reasons, as an *ordinary* medical student, free from any external obligation to take any special branch of medical work. Altho we have some admirable institutions for training in connection with medical schools both in London and Edinburgh, those who need pecuniary help, I am strongly of opinion, that when possible, even if it is a "pinch" financially, a student would be wise to take his course as an ordinary medical student. He will in this way more thoroughly take part in the life of his fellow students and have, I believe, more chance of influencing them for good; he will undergo a more thorough training in character, by that exposure to, and resisting of, those temptations which beset all medical students, than he can have in any

institution, and in consequence will be the stronger and better man; afterward and lastly, he will be far better able at the conclusion of his studies, when he views life from his position as a qualified medical man, to judge of his fitness and his call to the mission field. A five years' curriculum is now the minimum in Great Britain, and as another year at *least* is all but essential for experience after qualification, six years practically must elapse before the student who begins to-day can be ready to go abroad. At the average age at which medical studies are begun (say eighteen or nineteen) a young man is not usually in a position to be sure of his own mind, and not a few cases have occurred of those who by incurring liabilities when they began medical studies have felt in honor *compelled* to take up medical mission work for a time after qualification, altho their inclinations had quite changed—a considerable proportion of all missionaries retire after a short time in the field from a discovery that they are not suited in various ways to the work; the position of such a man who has had a medical training at the expense of a religious society is a difficult one, and yet it would be more dishonorable for him to continue in work for which he has no heart. In connection with this, however, that for those who take up medical work at a more mature age, especially after some experience of practical mission work, the risk is much less.

Not only should the expecting medical missionary have a thorough training, but he should have the best obtainable—the best medical schools, the best appointments afterward (house surgeon and house physicianships), and if possible the highest diplomas. The man who goes abroad with all the best honors his medical school can confer, silences forever the insinuations of the worldly—and perhaps unsuccessful—that he is taking up medical missions as a “living”—as a profitable position. As a matter of fact, this policy has been largely followed both in London and at the Universities and no inconsiderable share of the honors have fallen to the lot of expectant medical missionaries. The very highest degrees and diplomas, and the highest University and College honors, are found among some of the past and present medical missionaries. Examinations are, however, in medicine at any rate, small affairs after all; the great point is that the medical missionary's training needs to be thorough, *more thorough than that of the average doctor*, and it is also essential that a man should have some experience of practical work before sailing—the more extensive, within limits, the better. I would not think two years spent in hospital appointments or private practise at all a long time. It must be always remembered that the majority of medical missionaries must be consultants and specialists as well as general practitioners, and his position may be entirely unaided or he may be the helper and teacher of a number of less highly trained native practitioners.

Together with all I have written above, it must not be forgotten

that a mere medical man will not be of much use as a medical missionary. Some experience in Christian work—the more the better—and a thorough acquaintance with the Bible is a *sine qua non*. If, too, the candidate for this work is a student of languages as well, so much the better, for the language or languages of the country to which he goes will absorb a large share of his attention. He will often be expected to learn languages as speedily as his ministerial colleague, whereas he will not be allowed a fraction of the time, and very probably his whole tastes and inclinations are scientific rather than linguistic. If possible, the first year in the field should be passed in the study of the language chiefly, and at a place where the newcomer is free from all medical responsibilities. The ideal thing is for this year to be spent at a station where there is an established medical mission, so that the new work may be watched, and even assisted, without responsibility. This ideal is, I fear, seldom carried out, and in my experience time for properly acquiring the language is scarcely ever allowed. A newcomer seldom realizes the necessity, and missionary committees should *insist* on this point. There is a paragraph in Dr. Lowe's book on "Medical Missions" which I, in my inexperience, strongly objected to when I first heard it from his lips thirteen years ago, but which to-day I thoroughly indorse. It runs as follows:

"We attach so much importance to the first year being kept almost entirely free for the study of the language, that we strongly recommend that his full medical and surgical outfit should not be supplied till he has passed his examination in the vernacular. Experience proves that if at the close of the first year a good beginning has not been made in the acquisition of the language, after progress is slow, and the missionary's usefulness suffers irreparably during his whole future course."

Other essentials are good sound health, an energetic and hopeful disposition, a controlled temper, and broad interests.

RELIGIOUS AND PROFESSIONAL WORK.

2. *The relation of the religious to the strictly professional work* is a very important point, and often a difficult one to adjust. There are many, specially in the home lands, who think that the medical missionary is simply a doctor who is employed to treat the missionaries and their families, and to gather together audiences for the clerical missionary to address. This is even done in some cases abroad. Now this is surely a false position. The deputation of all the religious work to the clerical missionary is not only bad for the medical man, as taking away from him the work which is of a distinctly religious character, and therefore quickening to his spiritual life, but it is a failure to utilize the medical mission to its fullest extent; for the medical missionary has a personal influence which he can not depute to another. A few words read or said by him, will be listened to with

a respect and attention they will never receive from a stranger. The medical man must take a distinct and fair share in the religious work of the mission. He can not do the whole of the mission work—certain duties will fall to his share and, in the larger stations, other duties will fall to the share of his clerical colleagues. If working together in fellowship of hearts they can strengthen one another's hands immensely, and each can make his colleague's work more useful. Whether medical missionaries should be ordained to ordinary ministerial work is a moot point, and one depending upon: (1) The character and gifts of the medical man; (2) The character of his work (*e. g.*, in a large station where there are several ordained ordinary missionaries it can seldom be necessary); and (3), on the amount of special education received before medical studies.

That medical men entering mission work should be definitely set apart for the work there can be little doubt. Their position should, it seems to me, be that of the seven first deacons chosen by the early church (Acts vi:2-4), but in the multiplied organizations of the branches of Christ's Church to-day we have nothing quite equivalent to that. In the S. P. G. (Church of England), and the Universities, mission ordination is common, and of the four medical men who are now missionary bishops, two were previously medical missionaries under these societies. In the Church Missionary Society, however, it is exceptional; of their fifty medical missionaries only four are in orders. The following is the C. M. S. Committee's expression of opinion on the subject: "That this committee, believing that every case should be dealt with on its own merits, and insomuch as nothing hinders any lay missionary of the society from engaging to the fullest extent in all such spiritual work as is consistent with the order of the Church of England, are of opinion that it is not desirable as a general rule that medical missionaries should be in Holy Orders."

In the Presbyterian societies a considerable proportion of the medical men are ordained presbyters; others are admitted as presiding elders. Half the Presbyterian medical missionaries I know in this society are ordained to the ministry. In those churches where laymen have complete liberty to take part in any services, and administer, on occasion, the ordinances, ordination for medical men is naturally unnecessary. A medical man should not be ordained—

(1) Unless he is quite sure of the nature and call of medical mission work, for his position, should he retire in the prime of life to his native land, would be a very anomalous one had he been ordained.

(2) If he is sure to have a clerical colleague of his own nationality, and his own way of thinking, or if he *ought* to have such a colleague for the work's sake, and his ordination is made an excuse for thrusting upon him double duties unassisted.

(3) Unless he has had a previous theological training, considerable

theological reading, or at any rate an arts degree. Altho a qualified medical man might on that account be excused a long course of study, he should not be ordained without some special preparation.

If he is in a small station with native workers under him, if his studies and gifts are in that direction, and if he is sure of his calling, and sees every prospect of making medical missions his life's calling, then he may do well to be ordained. *But*, here again this can not be recommended if it means a course of theological study extending over several years, and especially such studies must never be taken *just after* the medical course is completed. If not taken before the medical, they better be entered into after a few years abroad, when the medical knowledge has consolidated.

THE MOST USEFUL MEDICAL WORK.

3. *The kind of medical work most useful for advancing missions.* As a rule, the work consists of three branches: *Dispensary* work with home visits, *Hospital* work, and *Itinerating*. As the first is common to practically every medical mission, nothing need be said here regarding it. With respect to number two, the *Hospital*, I will quote two brief extracts.

"The universal opinion of those in the work seems to be that the value and efficiency of their work is *in direct proportion to the presence or absence of a hospital*."—The late Dr. Roberts, of Tien-tsin, in *Medical Missions at Home and Abroad*.

"While dispensary work and itinerary are important features of medical missionary work, still the hospital will be the field in which the richest harvest will be reaped, and therefore the establishment of a hospital should, from the first, be kept in view and accomplished at the earliest opportunity."—*Medical Missions*. By the late Rev. Dr. Lowe.

Such views as the above are almost universal among those best informed in medical missions, and I do not think I am expressing an exceptional opinion when I say that except, perhaps, in very extraordinary circumstances, *it is not worth while starting a medical mission at all if it is not intended, as the work develops, to open some kind of hospital for the severer cases*. To those unfamiliar with the subject, the thought of a hospital sounds very formidable, but when we consider the cheapness of food, buildings, land, rent, etc., in most of the lands where there are great openings for medical missions, things appear in a different light. Practically, we are astonished to find how cheaply medical mission hospitals can be kept going. Thus, for example, Dr. A. Neve, of Kashmir, narrates that the food, *per annum*, for each of his adult patients is only £2 10s. (\$12) per head—that the cost of dressings, bandages, etc., for over 2,000 operation cases was but £17 (about \$82) for the year, and that for £100 (\$480) per annum he paid seventeen hospital servants and dressers. This is a type of what may

be done in most parts of the far East with care and economy. In these lands expenses are higher, but £8 to £10 (\$40 to \$50) is quite enough, per annum, for the usual expenses of ordinary cases under hospital treatment. It will thus be seen that so small a sum as £100 a year would, in most parts of the world, be enough to keep going quite a respectable hospital, and the small increased cost would probably *quadruple* the usefulness of the medical work as an evangelistic agency. Altho modern hospitals, built on the latest approved scientific patterns are, of course, most desirable when funds are at hand to construct them, they are more of the nature of a luxury in all but quite uncivilized lands. Perhaps some of the finest work, medically and evangelistically, has been, and is being done under the strangest conditions, while cases have occurred where the erection of an elaborate hospital has hindered, instead of helping the work. This was remarked to me by a world-wide traveler, much interested in missions in all lands, who had found it his impression after a long tour of mission stations. When hospitals are erected, everything should be done on as quiet and economical a scale as possible, consistent with good sanitary arrangements, as too much elaboration is apt to give the natives an extravagant idea of the resources of the missionary society (a common error!), and in some cases it may simply excite opposition. The money forthcoming for missions is also far too little to allow of any extravagances.

Itinerating is undoubtedly a very important branch of most medical missions, especially when carried out around a base hospital. In large districts, where the medical needs are great, the ideal medical mission is one provided with two medical missionaries. One of the two is always, in suitable seasons, in charge of the itinerary, while the other is at the central hospital. Few men could spend all their lives traveling, and for a man's own professional experience it is better that the work should be varied. Itinerating does not mean a day here and a day there, but a series of visits of some days. In shorter visits than this, little physical good can be done, and the medical man figures rather as a *charlatan* than as a real curer of disease. If a man pitches his tent for a week or ten days he may be able to cure a number of minor ailments, to do a good many minor operations, and encourage the severer cases (by the success in the lighter ones) to come under treatment at the hospital. Village work is most encouraging as an evangelistic agency. The country folks, especially after the work is done in the evenings, will gather in numbers round the camp and discuss religious or any other questions till far into the night. Such work has proved most successful in India and China. In Syria and Palestine it would, but for the harassing obstructions and suspiciousness of the Turkish officials, be the chief way of evangelizing the country. The climate, the customs, the whole

character of the village life, combine to make this a grand opening—itinerating might, in different parts of this land, go on for eight months out of the twelve without interruption. It is carried on to a great extent, and only the fact that the present medical missionaries are also so busy at their stations and are usually in units, prevents it being more developed.

4. Should fees be taken from patients at medical missions? I think I am representing the opinion of by far the majority of the medical missionaries in this land when I say that here at any rate we think they should. We feel that all who can pay should pay, and that it is better to take even quite a small fee than none at all. Perhaps in some things the work in Syria and Palestine is different from that in other countries, and it may be that some reasons have no force in other fields, but as a whole there seems to be a growing opinion among medical missionaries in all lands, that purely gratuitous work is not satisfactory. This latter view is, however, ably defended at some length by Dr. Atterbury.

REASONS FOR TAKING FEES.

(1) The people value the medical and surgical treatment much more; they are much more likely to drink the medicine if they have paid something for it.

(2) To pauperize people who can pay is degrading to their self-respect and a moral injury. One of the most experienced medical missionaries in this land once made to me the following strong statement: That he believed that all the good done by some gratuitous missions in this land *was more than counteracted* by the moral injury done to their characters by pauperizing them.

(3) The people learn to look upon attendances at the services as something done in lieu of payment; thereby hypocrisy is fostered, and the religious instruction is put in a false light. The preaching and reading of God's Word should be laid before them as *an extra privilege*, instead of as a disagreeable necessity. The Gospel is preached to them without money and without price, but that is different from bribing people to listen by offering them surgical and medical advice for doing so.

(4) Indiscriminate gratuitous medical attendance is most unfair to the other practitioners. There is no reason—indeed such a course would be a serious mistake—why a medical missionary should confine his work to the poor, for the rich and educated in heathen and Mohammedan lands are just those whom it is most important that he should reach, particularly as other branches of the mission may leave them untouched, but it is manifestly unfair that he should attend such people for nothing.

(5) In missions where work includes a fair proportion of the well-

to-do, a considerable amount of money may be raised by fees for the benefit of the mission, and often the purely *medical* work may by this means be entirely self-supporting. In China even whole hospitals are supported in this way. In this land several of the medical missions receive sums of from one to two hundred pounds per annum in this way. It is suggested by Dr. Atterbury, in the article referred to, that all that is given ought to be given voluntarily. From my experience in this part of the East I would say that such a line of work would be most unpracticable. It is contrary to common sense and common experience. The best able to pay are often those most unwilling, and to encourage them in their meanness would be only doing them harm. Some of my most grateful patients to-day are those whom I have insisted upon their paying something to the "poor box" before I would operate upon them.

But does the taking of fees not hinder the preaching of the Gospel? If properly conducted, I think *not*. It may, under some circumstances, and with some minds, and especially if not properly organized, but if this line of work is systematically pursued from year to year the people soon learn to conform without much trouble. That it is somewhat more trouble than a happy-go-lucky way of treating all for nothing is undoubted, but I venture to say it will end in making any given work much more respected and less liable to opposition. In countries, too, where Western medicine is in its infancy, it will pave the way for native Christian practitioners to establish themselves as no gratuitous work can do. As regards *private practise* among foreign residents and visitors, there is much difference of opinion. The majority of British societies discountenance it, that is, they make it a rule that *all fees so taken should go to the medical mission*. Other societies have for long allowed private practise. It seems to me that, tho a man may be really just as consecrated any way, a medical missionary should be a man who gives his whole time, his whole life, to medical *mission* work just as does an ordained missionary, and this implies that what he earns in that time belongs to his society. It is impossible for a medical missionary to make anything of an independent private practise, and do all it is possible to do in the medical and evangelistic parts of his work. Private practise is very exacting, and if carried on to any great extent, must distract the mind from the paramount call of the mission work. Another objection is, that it puts the medical missionary in a very different position to his ordained colleague, who is not expected by secular work to supplement his income.

To all the questions raised here, there are, undoubtedly, other answers, and perhaps many more experienced men will take quite opposite views. It will be objected to that much that is here written is somewhat idealistic; it is true, much here is my ideal. That none come up to it on all points, and yet do excellent work, is no reason

however against holding a high ideal, specially as suggestive to the ever-increasing numbers of young men being called and "thrust forth" into the great harvest field. For such men, let me add that to be called to follow the Master's footsteps as a medical missionary is one of the highest privileges this earth can afford.

THE MISSION OF HAWAII.

BY REV. ORRAMEL H. GULICK, HONOLULU.

This picturesque little country, now a territory and an integral part of the Great Republic, presents many most interesting points, both in her history and present conditions.

A remarkable witness to the power of the Gospel has that little kingdom been which, for three quarters of a century, has been permitted to stand alone, her autonomy acknowledged, the decisions of her courts of admiralty and of jurisprudence respected by all the mighty nations of earth.

The recognition of a party of national rights among the nations of Christendom, the goal for which Japan, has striven the past thirty years, and to which she has fully attained only in the closing year of the century, little Hawaii attained in 1842, when by the treaties with England, France, and the United States, the autonomy and independence of the island's government was acknowledged by those great powers. The oriental civilization of Japan, with the ages of culture, the subtilties of art, and her facilities of manufactures and commerce, all did not avail so soon to impress the nations of the West with her fitness to be entrusted with the lives and properties of their peoples, as did the peaceful and teachable spirit of these so lately benighted islanders, who were guided by the enlightened counsels of the humble missionary. Not by might, nor by force, but by the quiet and peaceable spirit little Hawaii stood respected and happy.

These little spots, which lift their lofty peaks in the bosom of the vast and lonely Pacific, have in this nineteenth century been the theater of mighty Gospel triumphs, and the infant nation, both in the social and miniature national life, has been at once an example and an inspiration to Japan. If Hawaii, with her dusky sovereigns, her small commerce, her miniature society, without an army or a navy, with a tiny but orderly community of church-going, school-keeping people could command the respect of the world, why could not Japan secure a like recognition? The unconscious influence of a bright and shining star of the tenth magnitude has been of unmeasured power upon Japan.

The great mission of Hawaii for the past fifty years has been, and for the twentieth century will be, the exercise of a Christian influence

upon the two mighty nations of Eastern Asia. With the seer and the statesman, William H. Seward, we believe that, "The Pacific Ocean, its shores, its islands, and the vast regions beyond will become the chief theater of events in the world's great hereafter."

Our mid-Pacific islands are destined to a unique place in the economy of the interests of that mighty theater. There is no such tropical half-way haven to shelter for a day or a week the ocean grayhound of the Atlantic. The vast width of the Pacific is indicated by the fact that, when the six days' voyage of 2,100 miles westward from San Francisco to Honolulu has been accomplished, there remains to the trans-Pacific steamer an additional voyage of 3,000 miles, or as great a distance as from New York to London, ere the snow-capped summit of Fuji-yama greets the sight, or the encircling arms of Yokohama Bay welcomes the ocean traveler.

During the past twenty years not less than eighty thousand Japanese have landed at the port of Honolulu, about sixty thousand of whom may to-day be found upon those islands. The surging billows of Asia's mighty nations touch and break upon the shores of Hawaii. The mission of Hawaii has been clearly marked out by the God of nations. Japan's needy thousands who land on these sunny shores, here, as never before, feel the influence of a Christian people. Here the placid Buddhist, the benighted Shintoist, or the cultivated Confucianist, may feel the sunshine of Gospel light, and acquire the hope and inspiration of Christian life.

Man is the great study of the wise man. No greater varieties of the race have ever before been so commingled and shaken together as now on the Hawaiian islands. The five principal races there grouped together are the Polynesian, Japanese, Chinese, Portuguese, and Anglo-Saxon.

The brotherhood of man, the fact that of one blood God has made all the children of men to dwell together upon the face of the earth, seems to be one of the lessons to be taught on Hawaii. And there is no spot where the race question is being more happily solved—none, where a man is more regarded for his inherent qualities, rather than for his race affinities; none where the races mix with greater harmony in social, business, and political circles.

Long before the immigration of the Japanese had commenced, the Chinese had come in numbers to these islands. Many of these by their industry and thrift have made themselves homes, acquired a competency, and surrounded themselves with families. Among the twenty-two thousand Chinese upon these islands are some very estimable citizens. The younger portion of the Chinese community, especially the young people who have received their birth and education upon the islands, have imbibed many of the ideas and much of the spirit of the nineteenth century. During the past six months the

Chinese reformer, the famous Leung Chi Tso, the photograph of whose pleasant face is reproduced in *The Outlook* of July 7, 1900, on page 534, for whose head the empress of China is said to have offered the sum of \$65,000, has been lecturing to his countrymen in Honolulu, among whom he has found many willing, intelligent, and interested listeners. God only knows what the twentieth century is to bring to China. But we see at the close of this century, that the peoples who have despised each other, as the Briton and the Boer, the Chinaman and the European, are in the Providence of God being led to respect each other. The Boer is not likely to be swept out, nor the Chinese empire to be easily divided among the hungry nations.

THE GREEK CHURCH OF RUSSIA. — II.

BY BUDGETT MEAKIM, ESQ., LONDON, ENGLAND.

Author of "The Moorish Empire," etc.

The manner in which the Russian Church displays its activity can be described in no more complete or authoritative way than in the words of that able writer, Count Leo Tolstoi,* confirmed on every hand by all that I, myself, have been able to observe or ascertain.

"The endeavor to force upon the people those formulas of the Byzantine clergy, marvelous to them, and senseless to us, concerning the Trinity, the Virgin, the sacraments, grace, and so forth, embraces one province of the activity of the Russian Church; another function is the encouragement given to idolatry in the literal sense of the word, the veneration of holy relics and holy pictures, the sacrifices offered to them in the hope that they will hear and grant prayers. . . . I will start at the beginning, with the birth of the child. When a child is born we are taught that a prayer must be read over the mother and child in order to purify them, for without that prayer the mother remains unclean. For that purpose, and facing the icons† of the saints, whom the common people simply call gods, the priest takes the infant in his arms, reads the exhortation, and by that means he is supposed to cleanse the mother. Then the parents are instructed, nay, even ordered, under penalty of punishment in the event of non-compliance, to baptize the child, that is, to let the priest immerse it three times in water, while words intelligible to none present are read, and still less intelligible ceremonies are performed, such as the application of oil to different parts of the body, the cutting of the hair, and the blowing and spitting of the sponsors at an imaginary devil.

"All this is necessary to cleanse a child and make a Christian of him. Then the parents are told that the child must receive the holy sacrament, that is, he is to swallow, in the form of bread and

* "The Kingdom of God," Walter Scott, 1894, p. 74.

† The author prefers the spelling eikon, which is that used in Russia and Greece. It is there pronounced ekon.—EDITORS.

wine, a particle of the body of Christ, by which means the child will receive the blessing of Christ, and so on. Then we are told that as the child grows it must be taught to pray, which means that he must stand before boards on which the face of Christ, the Virgin, and the saints are painted, bow his head and body, while with his right hand, his fingers being folded in a peculiar manner, he touches his forehead, his shoulders, and his stomach, and utters certain Slavonic words, the commonest of which, those which all children learn, are 'Mother of God! O Virgin, rejoice!' etc. Then the child is taught that he must repeat this—that is, make the sign of the cross—whenever he sees a church or an icon. Furthermore, he is taught that on a holiday (holidays are either the day on which Christ was born, or the day of his circumcision, or that on which the Virgin died, or when the cross or the icon was brought, or when some enthusiast beheld a vision, etc.), he should array himself in his best clothes, go to church, buy candles, and set them up before the icons of the saints, give to the priest memoranda bearing the names of the dead who are to be prayed for, secure bread with triangular pieces cut out of it, pray repeatedly for the health and welfare of the czar and bishops, as well as for himself and his own affairs, and then kiss the cross and the hand of the priest. . . . He is also taught that he must perform his devotions once a year, which means to go to church and tell one's sins to the priest . . . and swallow a spoonful of bread and wine. . . . In daily life the observation of the following rules is enjoined: to eat no meat and drink no milk on certain days, to say *Te Deums* and *Requiems* on certain other days, to invite the priest to one's house on holidays, and present him with money; and to take from the church several times a year boards on which are painted the images of the saints, and to carry them in napkins through fields and houses. Before death a man must without fail receive a spoonful of bread and wine, and if there be time, be anointed with oil, for this insures his welfare in the future life. After his death his relatives are told that in order to save his soul, it is well to place in his hand a printed prayer; it is also a good thing to read a certain book over the dead, and for his name to be mentioned in church at stated times. But if any one wishes to take special care of his soul, this creed teaches that the greatest amount of happiness may be secured in the next world by bequeathing money for churches and monasteries, thereby obliging the saints to pray for one. According to this faith it is also well to visit monasteries and kiss the miraculous icons and relics. These are believed to impart a peculiar holiness, and to be near these objects, as one must be in kissing them, placing tapers before them, crawling under them, and repeating *Te Deums* to them, greatly promotes salvation."

In case it may be suggested that notwithstanding all this degraded formality and superstition, there is a real undercurrent of truth on which the people may be spiritually nourished; that this is merely an ancient form not worth while to abolish, while the essence of the truth abides, the Count emphatically states that this is not the case. "Nothing else is taught. Men write about other doctrines, and discuss them in the capitals, but among the hundred millions, this, and only this, is taught."

As a specimen of the actual teachings supplied by the Russian Church, it will be sufficient to quote from the most widely circulated of the authorized books of prayers. One, containing thirty-one prayers—with instructions for genuflections and the folding of the hands in the sign of the cross, the beatitudes, the Ten Commandments, and canticles for holy days—carefully explains away or creates exceptions to most of the commandments. Under the head of the first, permission or rather instruction, is given to worship also human beings and angels; contrary to the spirit of the second, the worship of pictures is inculcated; as an exception to the third, swearing is permitted in obedience to legal authorities; as an addition to the fourth are enumerated thirteen greater and numerous lesser holy days, with fast days, including every Wednesday and Friday. The fifth is made to include the emperor, their native country, the pastor and clergy, lists of civil authorities to the length of three pages, military officials and masters, even to the extent of justifying slavery. Manslaughter even is sanctioned in a righteous cause, as in war, and the sheltering or liberating of a murderer is counted an infringement of the sixth, and so on. "This is not a secret proclamation distributed clandestinely at personal risk, but one the disobeying of which is punished with penal servitude."

THE RELIGIOUS ORDERS IN RUSSIA.

On my arrival in Russia one of the most striking figures I met with was the parish priest, clad in a long gray robe close-fitting to the waist, but with full skirts and wide sleeves; apparently suiting personal tastes as to headgear, tho they need nothing else to make them conspicuous, their uncut hair makes them still more so. Many remind one strongly of the conventional pictures of Christ, others of some creature of the squirrel type, while others again look merely unkempt. I think I never saw a wider range in the degrees of refinement and benignity evinced by the faces of any one class, for while some are all that one could desire or expect, others look little removed from tramps. In several cases among the monks, and also among the nuns, I was attracted by a sweetness of expression not to be surpassed, and one felt that certainly behind it there lay something more than the average Russian knows of.

The religious orders in Russia are two, the monastic or "black" clergy—so-called from the hue of their dress—who are either unmarried or widowers, and who alone can attain ecclesiastical preferment,* and the "white" or parish clergy, who greatly envy the power and comparative luxury of the monks, by whom they are in their turn despised as ignorant and common. Unfortunately they are

* In accordance with the Russian system of official rank, metropolitans have the rank of generals of the first class; archbishops that of lieutenant-generals; bishops that of major-generals.—B. M.

open to both these charges, for their opportunities of improvement are small, and little is expected of them. As teaching forms no part of their duties, there is no necessity for them to learn more than may be required for the perfunctory performance of the rites by which they make their living. At first, according to the custom of the primitive church, they were men selected by the members from among themselves as ministers, on account of spiritual qualifications, and ordained by the bishop if making full proof of their ministry, but when the ecclesiastical seminary founded for the education of their sons produced a steady supply of candidates, the custom of heredity developed, and when, later on, caste was introduced with a new administrative system, by its being decreed that sons of priests should follow their fathers, there grew up a close corporation which ultimately included the daughters, who had therefore to marry priests. As every candidate for the "white" order must be married, it became part of the duty of the bishops to arrange matches for the daughters of priests, whose living passed to the son-in-law. And as of all castes a religious caste is certain to become in time the most corrupt, the evil consequences of compelling men of every character, willing or not, to take upon them the care of souls, became too apparent to be overlooked, and the baneful law has been repealed, but Russia has suffered deeply from it, and suffers still from its traces.

One of the saddest features about the Church of Russia to-day is that its priesthood wields no influence for good, and on the whole entirely fails to secure the respect of its members. Russians no more expect their priests to set their moral or intellectual fashions than they expect it of their tailors, and as a tailor may dress himself as he pleases, so long as he dresses his customers to their satisfaction, so in the popular estimation a priest may choose any line of conduct, so long as the rites they hold to be all-important are duly performed at reasonable rates. The Russian idea of the priesthood is that common to all pagan religions and to Judaism: a mediating class whose necessary service it is to enable the masses to worship by proxy. While their hands are kissed in the church, in gorgeous vestments, in the village in their every-day clothes, they are nobodies, and chiefly busy themselves with getting all they can out of their parishioners by working on their credulity and superstition. Of the two it would be hard to say whether they or their charges are the more to be pitied, and it is very certain that no radical improvement can take place in the spiritual condition of the Church of Russia till the priesthood is raised to a decidedly higher level. Already there are signs of improvement in this respect, and the government seems to perceive the need for intellectual advance in any case. Hitherto the peasantry have been as accustomed to see their priest drunk as one of themselves, and the prohibition of second marriages for the clergy has been a fruitful

source of immorality. With laymen it is only the fourth time that marriage is prohibited; only the second and third occasions are disapproved of. Parish priests often live in real poverty, and seldom know what luxury means.

THE RUSSIAN MONASTERIES.

At first I used to visit whatever churches lay in my route, to study their styles and services, but I soon discovered as great a sameness among them as would be found in average English places of worship, and this was also the case with the monasteries and convents, which, beyond their general arrangement, do not differ greatly in detail from the living-apartments of laymen. As a rule they consist of a number of barrack-like, whitewashed buildings, surrounding an open space, in the midst of which are the church and graveyard. Sometimes, as in one or two I saw in the Crimea, monasteries may be found dug out of the hillsides, a series of caves and passages, presumably of anterior origin; at other times the summit of some lofty rock is perched upon, as I have seen them in the Caucasus. Besides the not uncomfortable quarters of the monks or nuns, as the case may be, there is always a pilgrim hostelry, where lodging is free to all.

All Russian monks are of the Basilian Order, and the monasteries are inhabited by four classes: 1. *Probationers*, in black gowns and leather belts; 2. *Novices*, promoted to wear the monk's costume (notably the sleeve, and the *kukulion*, a black cylinder hat, with the brim at the top) but not yet under vows; 3. *Monks*, who add to this dress a long mantle, who are under vows of poverty, chastity, and obedience, by breaking which they even lose all civil rights; and, 4. *Ordained monks*, deacons, or priests.

From reader to patriarch the orders of the Russian Church number eleven. The rule of the order is community of goods (except in the case of secularized monasteries), all being under a mitred prior or archimandrite, or, in the larger institutions, under an elected council. Men are not allowed to take the vows before they are thirty-five, and women not before thirty. Neither are obliged to bequeath their property to the institution. There are at present in Russia one hundred and forty-two monasteries and convents, and two hundred and four private institutions of similar nature. In the south the monks are of a more contemplative disposition, and are chiefly drawn from the educated classes; in the north they are more active, and to a larger extent recruited from among the peasants. The monks have always taken with them tools and books, and set a good example in cultivating both soil and mind. Sometimes they maintain schools for learning and ecclesiastical art, as the painting of icons, etc. All have works of charity in hand, such as hospitals, refuges, etc. At one of those I visited they kept a life-boat, and at a

convent in the Ural the nuns added the making of candles for churches to needlework and the preparation of sacramental bread and icons, for which last they had a large, well-fitted school. They also managed their own farms, but when they took to horse-breeding the Synod objected. In some parts whole villages exist by icon-making.

The interiors of the convents, not so numerous as the monasteries, I had expected to be closed to my sex, but found no difficulty in obtaining admittance, and being most courteously taken round, which speaks very much better for their condition here than does the necessity for so much secrecy and rigorous exclusion among the Romanists in their institutions. I found that, on the whole, they differed little from the monasteries, except that the cubicles partitioned off in the dormitories wore a neater air, with white covers on the sofa-beds and tables, and were enlivened by nuns engaged in needlework which set off their dark attire. This consists of a dull black dress of no special shape, very badly cut, with full skirts sweeping the ground, and belts of similar stuff, sometimes striped with blue or white, apparently alpaca. Some tie their plaited hair with blue or black ribbons, some wear mantillas, and others black velvet sugar-loaf brimless hats fitting over the ears, and round the nape of the neck, but cut out in front for the face, the edge being trimmed with black fur; others, still, wear black head-capes, tied behind the head with strings. Their faces are generally pleasant, but some look worn and some sharp, and some, to be seen in the streets and at the church-doors collecting, look shabby.

Once I found a singing-class proceeding in the refectory, forty-four nuns standing round a long table, taught by a plain-clothed layman with a violin. At each of two long tables with forms, were forty-eight pewter plates and wooden ladles, while mats were laid in the middle for the bowls of cabbage soup and buckwheat porridge which were brought in as we left. On one lay a sort of auctioneer's hammer, and in the middle of the room was a desk from which the Gospel is read during meals. Of course the walls were adorned with icons and portraits of the czar. For our delectation, which they achieved, they sang some wonderfully sweet, soft airs, but the very respectable bass produced made me look around in vain for other males than the teacher, whose mouth was shut. I had heard the awful depths to which the men in Russia can train their voices, but I was not prepared for this. Bass voices are greatly prized, for sometimes one deep voice will make the whole church resound, and as some go to the C below the stave, western voices fail to be appreciated. There is no instrumental music, but operatic and other singers are sometimes engaged for the choirs. At the requiem for the late czar in the Temple great votive at Moscow, the voices engaged numbered several thousands.

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To judge from the gorgeous character of some of their religious buildings, vestments, icons, etc., and from the number of street collecting boxes—I counted eighteen once outside a chapel, and they may be seen affixed to posts near every church or icon in the streets, besides which several plates are passed around at a service, for different objects—the Russians must be very generous givers, and, as with us, special Sundays are set apart for special objects.

THE PILGRIMS IN RUSSIA.

Another strong point of the Russian is in pilgrimages undertaken to distant monasteries and shrines, not only in Russia, but also in Greece and Palestine. It was in the latter country that I first made the acquaintance of the Russian peasantry, high booted and wrapped in padded cloak, whether men or women, and always filthy. It was not long before Easter, and the ample Russian hostelry barracks at Jerusalem already began to be crowded. On the Mount of Olives they have erected a lofty but unornamental tower from the top of which it was hoped that the Great and Dead Seas could both be seen, but the hope has proved vain. Just now a legend is in course of fabrication that this is the actual spot from which the Savior ascended; indeed, I was shown a stone close by with regard to which a suggestion was made that it might have served as His last resting-point on earth. This will doubtless reach the succeeding generation as an assertion. But almost all the pilgrims are drawn from the peasant class, by far the most religious in Russia. Every day they throng the reputedly holy churches, leaving their baskets and tools at the door, and I have seen few more interesting sights in this country than whole families so wandering round, rudely clad in homespun, with shaggy locks, and feet bound up in rags, their features and wondering gaze betraying an astonishing simplicity, such as one marvels to find yet in Europe. The nearest parallel I know is to be found among the blacks enslaved in Morocco. In brief, it was most pitiable to observe the reeking crowds who streamed through the monastery catacombs to kiss successively the wrappings of seventy-three corpses of reputed saints as they lay shriveled up in their coffins; with the exception of one who had buried himself to his chest to restrain his passions, whose body still stands there. On entering, each had holy water sprinkled on his or her head from a brush, and down below drank water from a hollow cross, giving something each time, of course. The credulity of such a class is absolutely boundless.

Despite the importance of the question, space will not here permit me to deal with Russian persecutions beyond remarking that it is not so much religious as financial interests which lead to this, and that while the poor in the country may often be made to suffer for their nonconformity to state-established rites and contributions, the well-

to-do classes in towns seldom do so. To quote Mackenzie Wallace once more: "The parochial clergy, with their customary indifference to things spiritual, and their traditional habit of regarding their functions from the financial point of view, are hostile to sectarianism chiefly because it diminishes their income by diminishing the number of parishioners requiring their ministrations."

The exact relations of State and Church in Russia would be hard to define in few words, but the two may here be taken as one, like those of Mohammedan lands, a constant source of weakness to both. Both have the czar for figurehead and agent, as well as for director, and the arm of the law and its weapons lie at the disposal of either. The press may be said to perforce steer clear of both unless willing to praise. Religious questions are never discussed in the newspapers, and seldom if ever in public. Such discussions as do from time to time arise concerning the church and its teachings are exclusively historical or ceremonial, and the arguments on either side are based, not on the Scriptures, but upon decrees of ecumenical councils, the writings of Greek "fathers," and the records of ancient icons. "Russian ecclesiastical literature is entirely historical, homiletic, or devotional." The result of this is stated by the same authority to be that "Russians as a rule take no interest in church matters, and not a few of them are so very 'far advanced' that they regard religion in all its forms as an old-world superstition, which should be allowed to die as tranquilly as possible." God preserve them from such a condition and enable us to do our duty to them!

FORTY FACTS FROM CHINA.

BY REV. WM. ARTHUR CORNABY, SHANGHAI, CHINA.

Editor of the (Chinese) *Missionary Review*.

It seems to be proven:

1. That for more than a year the empress dowager has been chief Boxer, and that there is no particle of evidence "that the movement has grown beyond her control," except in the sense that Prince Tuan has apparently assumed chief control on some points.
2. That the whole program includes the massacre or expulsion of every foreigner from every part of China except the treaty ports, and if possible from the treaty ports themselves.
3. That so far, the anti-foreign party is gaining nearly all it wanted.
4. That the campaign has only begun, and that the date fixed for decisive operations is the ninth day of the ninth moon, or October 31; this date having been fixed in the early spring of the present year, and was found engraved on a tablet dug up by the Boxers, and dated

(doubtless by a recent hand) in the Ming dynasty, which ended in A. D. 1644.

5. That all this has appeared in print some months before the summer outbreaks began, and that after events have confirmed it.

That Peking is the last place in China for a representative of Western nations to gain any idea of the signs of the times. That in all great movements of late years, the Western ambassadors have confessed to being completely taken by surprise.

7. That there is no place so favorable as Shanghai for the gaining of accurate information.

8. That, availing themselves of certain exaggerations by journalists resident in Shanghai, but unconnected with the Shanghai press, the Chinese ministers of London and Washington have done their utmost to discredit "everything that comes from Shanghai," so that even the utterances of consuls-general on most obvious facts have been discredited.

9. That the verdicts of Chinese ministers abroad on political and religious matters have been listened to with a deference which would be comical to residents in China, were it not so tragical toward those who represent the political interests of Western nations and the sacred interests of the Kingdom of God in China.

10. That we are having to pay dearly for the fêting of Li Hung Chang, his sometime secretary and others, and that the protest of the *Scotsman* on the latter point was anything but too strong.

11. That the alleged incentives to present outrages have been:

(1) The historical sack of the Summer Palace by the British, a generation back.

(2) The seizure of Kiao-chou Bay by the Germans, etc., etc.

(3) The South African war, and the supposed helplessness of Great Britain.

(4) The rough treatment of natives by foreigners, inebriated and otherwise, at the treaty ports.

(5) The taking up of lawsuits in country places, by Roman Catholics, and those who either ape them, or who bring political machinery of the West to bear in opposition to them, to the destruction of the general peace of the neighborhood.

(6) The fact that while Christians may be persecuted for their Christianity, some who attach themselves to certain churches, may thereby gain the power to persecute the non-Christian populace around them, and have done so.

12. That an immense amount of harm is being done, in fostering Chinese pride by the continued publication of maps of China with England in the corner to show how big China is.

13. That an untold source of irritation to the Chinese authorities has been the publication of maps of China marked with "spheres of influence," or even of "China as divided among the Powers," in Western newspapers.

14. That the movement is primarily anti-reform (certain of the above facts being mixed up in the matter).

15. That it began in the dethronement of the emperor, who wisely and vigorously advocated reform.

16. That it continued in the martyrdom of Chinese reformers of high grade.

17. That Western nations (partly withheld by international jealousies), did not even protest at the massacre of China's choicest sons.

18. That all the while, and assisted by such indifference, plots against foreigners generally were maturing.

19. That the outrages against Protestant missionaries have arisen because they have not only been foreigners, but foreigners actively promulgating reform principles and practises.

20. That had all Protestant missionaries been ideal in policy and practise, it would have done nothing to avert the present long-drawn crisis.

21. That native papers, protected by Western names, but under the minimum of Western control, abound in such terms as "foreign insolence."

22. That the same native papers are eagerly translating skilfully conceived anti-missionary articles from the secular or "religious" press of the West, proving, for instance, that missionaries are unscriptural in not fleeing to another city when persecuted in that which they have made their own; or pointing out that by thus fleeing (at reiterated consular directions—not quoted), they are disloyal to their profession, and "hirelings," indeed.

23. That, on the other hand, the stock anti-missionary sneers current among omniscient wine-bibbers here, and their interviewers of the globe-trotting class, are considered too antiquated for any anti-Christian native editor to publish.

24. That when a man writes an article on China and commits himself by saying "*Yangtse Kiang river*," his utterances lay claim to as much deferential reading and quotation in the West, as those of a man who wrote upon France and discourses upon "café au lait with milk."

25. That a man who writes a book on China, and says, "When you want to dine out, or your wife wants to go to church, etc.," his authoritative opinion on mission work is at least as valuable as that of a man who says, "I know not a note of music, tho my wife plays the piano," and then proceeds to state his "strong convictions" as to the latest Handel festival, denouncing soloists and orchestra alike.

26. That the preceding couple of facts do not seem to be generally considered in the West among newspaper readers and book scanners, for editors and publishers still accept such compositions, and the reading public seems inclined to regard such utterances as final.

27. That it is no joke to be a missionary in China just now, and that local British love of fair play recognizes this to be so.

28. That the ancient words, "Put not your trust in princes" may have a modern application in the case of Chinese viceroys, even the best of them.

29. That it is the decided opinion of consuls-general that no lady will be allowed to go up the Yangtse to any but a treaty port, under the most favorable conditions, till next year at least.

30. That should the empress dowager or Prince Tuan change the capital for a former capital in Shensi or elsewhere, the crisis may be prolonged indefinitely.

31. That the sorrows and sufferings of native Christians, at the best, are, and will be such, as to claim our daily prayers.

32. That the ultimate issue of the whole matter lies between God and the devil, and that the stronger will win.

33. That, meanwhile, Satan is as busily taking advantage of the heart-divisions of Christendom everywhere, apart from sectional divisions of the Church, quite as much as any high places Manchu has been taking advantage of the international jealousies among the Western Powers.

34. That with an eye a little more acute than a camera lens, we may see the world to be in anarchy, tho that anarchy is not painted red as it happens to be in North China.

35. That while God can afford to smile (Psalm ii.) at the vain conspiracy of the heathen, He does not smile at any anti-Pentecostal conditions under which Christians may be living.

36. That every Christian is most sacredly bound to be a missionary, either at home or abroad.

37. That no missionary, at home and abroad, has any *mission* whatever apart from a Pentecostal union with God and the godly.

38. That our Lord's last command was not "Go," but "Tarry for this."

39. That a generous love to the whole Chinese nation, Boxers included, is our duty, and may be gained by abiding in loving generosity supreme.

40. That the above items are liable to be republished here on the spot, and that the writer had that contingency in mind when he wrote them.

FUTURE MISSIONARY POLICY IN CHINA.

A NOTABLE CONFERENCE OF MISSIONARY SECRETARIES.

BY REV. ARTHUR J. BROWN, D.D. NEW YORK CITY.

Secretary of the Presbyterian Board for Foreign Missions.

Now that immediate danger to the further destruction of missionary life in China has probably passed, stupendous problems of reconstruction confront us. Never before in all the history of missions have such difficult and delicate questions called for an answer. The work of the largest mission field in the world is paralyzed, many stations have been abandoned, and the missionaries are fugitives in the port cities, and in Korea and Japan, while at home the expediency of the whole missionary enterprise is being challenged, the boards are urged to send no more missionaries to China, and some people frankly say, that in any event they will give no more money for missionary work in China.

In these circumstances every board has a heavy responsibility. In order that we in the Presbyterian Board might have sound counsel, we first sought the opinions of the missionaries themselves. So we cabled to those assembled in Chefoo, asking them to hold a meeting, consider the policy that ought to be adopted, and wire us their judgment. Providentially, there were about forty Presbyterian missionaries from China in this country on furlough. We selected eight

wise, devoted men, representing all our missions in China, brought them to New York at the expense of the board, and spent many profitable hours with them, listening to all that was in their hearts, after the months of thought and prayer which they had naturally given to the subject. Nor was this all, for we wrote to all the other missionaries from China now in the United States, explaining that while it was impracticable for financial reasons to bring so many to New York, yet we desired their opinions too, and requesting each one to freely write any suggestions. Thus we did everything in our power to ascertain the views of the devoted missionaries themselves.

Realizing, however, that the questions before us were common to other boards similarly situated, all the boards of foreign missions in the United States and Canada, having work in China, were invited to send delegates to an interdenominational conference in New York. The invitation was cordially accepted, and September 21 thirty-two delegates assembled in our board rooms, representing nearly all the leading Protestant bodies of America. In this conference also the entire ground was traversed, step by step, including a docket embracing thirty topics and sub-topics. The conference was of extraordinary interest and value. While the discussions were free and the opinions not always unanimous, yet harmony prevailed to a remarkable degree. The session began with a season of special prayer for Divine guidance, and never was prayer more plainly answered. We separated, feeling that we had been greatly helped, that our vision had been clarified, and that we were prepared to submit clearer judgment to our respective boards.

The main lines of policy agreed upon by both missionaries and board representatives (for with one minor exception practically identical views were expressed in the two conferences), and which will now be voted upon by the boards concerned were as follows:

1. While the uprising in China has, of course, had a restrictive, and in some places a deeply injurious present effect on missionary operations, there is no adequate ground for discouragement, and the work ought to be, and must be resumed at as early a date as may be practicable and wise. There is no disposition to be reckless in reopening stations. We do not underestimate the possible consequences of premature resumption of work. The servants of the Lord must be sensible. But not for a moment are we discouraged. Clear, strong, and unanimous was the note of both conferences that God will overrule this disturbance for the furtherance of the Gospel, that just as the most successful era of missionary work in India followed the mutiny of 1857, so will a new day for China date from the Boxer riots of 1900, that not only should every destroyed station be rebuilt, but that plans should be made for reinforcements and increased expenditures, in order that the Church of God may seize the coming strategic

opportunity to win China for Christ. The missionaries in particular were united and enthusiastic in the conviction that a large number of new missionaries will be needed next year, and that the young men in the theological seminaries should be encouraged to apply for appointment.

2. In view of the public interest in China, the frequent denial of the validity of the whole missionary enterprise, and the fact that the missionary cause now has the attention of the country as never before, it was unanimously agreed that we should adopt an aggressive policy at home. A committee was therefore appointed to prepare a joint letter to the American churches, reaffirming the Divine authority of missions as of supreme and perpetual obligation, emphasizing the true significance of the present situation in China, and summoning the churches to special gifts for the reestablishment and enlargement of the work, and to the observance of the week beginning October 28th, as *a week of special prayer*, with memorial services for martyred missionaries. It was also voted that the letter should include reference to the noble fidelity of the Chinese Christians under the awful persecution to which they have been subjected, commend them to the sympathies and prayers of God's people everywhere, and heartily indorse the appeal of Minister Conger and representative missionaries in Peking, for relief contributions, the conference holding that these Christians were worthy of a generosity similar to that which has been extended to the famine sufferers in India. We hope that this letter will be read from every pulpit in the United States and Canada, and made the subject of Sabbath sermons, mid-week devotional meetings, family prayers, and such other services as may be deemed advisable by the pastors concerned.

3. Sympathetic consideration was given to the embarrassment of the missionaries who are crowded in the port cities, with only the scanty clothing they happened to be wearing when they fled from their stations, and forced to pay high prices for rent and supplies. Is the interruption of work likely to be so long continued that they should come home? Both furloughed missionaries and board representatives felt that a general recall to America was neither necessary nor expedient. Such a return would involve an enormous expense, for our Presbyterian Board alone has over 150 China missionaries still abroad. It would destroy the continuity of the work, leave the Chinese Christians to unrelieved suffering and disaster, and the remaining mission property to be still further damaged. It would make it impossible to resume the work if, in the providence of God, such resumption should be practicable within a few months. The home church would be unfavorably affected by such a general withdrawal, naturally construing it as an admission of defeat, and indefinite postponement of missionary work, and in consequence diminishing gifts,

while as the usual term of service in China is about eight years, so many furloughs now would mean that eight or nine years hence most of the missionaries in China would need a furlough, and so another general exodus would be necessary, thus practically subjecting the work for an indefinite period to alternations of vigorous effort, and more or less complete inaction. All agreed therefore that, except where conditions of ill health or nervous strain render an immediate return necessary, the missionaries now on the field should await developments in Korea, Japan, and such China ports as may be safe, in anticipation of an early resumption of the work, the care and reconstruction of the mission property, and particularly the guidance and comfort of the Chinese Christians, who otherwise would be left to the wolves as sheep having no shepherd. The suggestion was made that missionaries who may not be able to return to their own stations might temporarily assist other stations or missions.

In like manner, there was general agreement that while each board must determine for itself when missionaries on furlough and new missionaries under appointment should leave for their respective fields, such missionaries should not anticipate an indefinite delay in this country, but should hold themselves in readiness to sail at such dates as might prove practicable in consultation with their respective boards. Some of these rested, vigorous men may be needed at once to relieve their North China brethren who have been exhausted by the awful experiences of recent months.

4. Much time was given to the question of indemnity. Eight boards reported definite knowledge of destroyed or damaged property, in some instances to a very large amount, while most of the other boards anticipated losses. Not all saw alike on this question. There was, moreover, unanimity in the conviction that it would be highly unbecoming in the followers of Christ to manifest a mercenary spirit and make exorbitant demands upon the Chinese, especially as corrupt officials would probably squeeze the required sums out of the innocent villagers, and count themselves lucky in getting off so easy. After full discussion, vote was taken upon the motion that: (a) When the governments shall ask for information as to claims for indemnity, such claims should not include suffering, loss of life, or interruption of work, but only the actual value of destroyed or injured property, and the extraordinary expenses incurred in consequence of the troubles, and (b) in exceptional cases, for loss of life which has destroyed the means of support for wife and children.

The question being divided, (a) was carried unanimously, though one delegate did not vote. On (b) a majority held that in such cases a claim might reasonably be made on behalf of an otherwise destitute family, though a minority felt that not even then should a money value be placed on missionary life, and that the care of dependent

relatives was a proper charge on the home church. It was unanimously voted that claims for indemnity should not be presented by individual missionaries directly to the civil authorities, but only through their respective boards, and that it was inexpedient to appoint an interdenominational committee to collate and present these claims, but that each board should act for itself.

The thought here was not to interfere with the liberty of any missionary, but rather to relieve him and also the government. Several hundred missionaries are involved. They are widely scattered. While a few are so situated that they might effectively push their own claims, a large majority would be under great disadvantage in conducting the necessary negotiations. Nor must we forget the embarrassment to which our government might be exposed. The State Department has been exceedingly kind, and no member of the administration has ever even hinted at the annoyance of which Lord Salisbury complained in England. Nevertheless, we can readily see what delicacies would be involved if so many individuals were to be pushing indemnity claims with varying degrees of vigor and with widely different ideas as to what objects should be included. Moreover, experience with Oriental governments hardly justifies the belief that the indemnity will be paid within ten days! While the negotiations are pending, how are the missionaries to be carried? They must have immediate reimbursement for the extraordinary expense which they have incurred. Manifestly the boards must stand behind the missionaries, promptly meeting their necessary and pressing obligations, and then deal with the government regarding the indemnity. The boards are better able to bear the burden of delay than the individual missionaries. In the Presbyterian Board we shall follow the analogy of our annual estimates, ask each individual and station to make out a schedule, have it voted on by the mission, and then forwarded to the board in New York. In this way the vexed question of indemnity can be handled in an orderly and prudent manner. We shall avoid demands which might subject the whole missionary enterprise to criticism, and we shall not embitter the Chinese by taking what might be deemed unfair advantage of them.

5. The conference was not disposed to allow critics to define the relation of the missionary to the civil power, especially as those critics do not ordinarily distinguish between the radically different practises of Roman Catholics and Protestants. It was felt that this would be a good time for the Protestant missionary bodies to put themselves on record. As such a paper could not wisely be framed amid the hurry of a conference, a committee was appointed to draft it, and to report at the annual joint conference next January. Meantime, the Presbyterian missionaries unanimously declared it to be their rule not to apply to the civil authorities unless absolutely necessary, and that

they had repeatedly refused to make such appeals when they might reasonably have done so. The Rev. Dr. A. A. Fulton, of Canton, stated that he had not appealed to the civil authorities half a dozen times in twenty years. The Rev. A. M. Cunningham, of Peking, had appealed only twice in eight and a half years, and then simply to transmit information; the Rev. P. W. McClintock, of Hainan, only once in eight years; the Rev. Dr. J. N. Hayes, of Suchou, once in eighteen years; the Rev. J. H. Laughlin, of Shantung, never in nineteen years. And the missionaries stated that they believed themselves to be fairly representative of the practise of American Protestant missionaries in China.

A significant indication of the attitude of the boards was given in the vote on a request that had been cabled from China to several boards, asking them to protest to Washington against the proposed evacuation of Peking by the allied armies and the reinstatement of the empress-dowager, as disastrous to missions. Some of the missionaries thought that such a protest should be made on the ground that the withdrawal of the armies and the reinstatement of the empress would be construed by the Chinese as a victory for them, destroy the moral effect of the occupation of Peking, and perhaps lead to the renewal of trouble. The interdenominational conference, however, unanimously voted to take no action. Some of its members had decided convictions as to what the government ought to do; but they held that it was not proper for missionary workers, as such, to proffer unasked advice to the government in a matter so distinctly within its sphere, nor were they willing to go on record as saying that an armed force is necessary to missionary interests anywhere. While several of the missionaries felt that the instigators and leaders of the uprising should be punished in the interest of future security, the majority declared that this question also belonged to the government, which was understood to have it under consideration, and that any demand on the part of missionaries or boards was to be seriously deprecated. The power of the sword has not been committed to us, and the civil magistrate to whom it has been committed should, in our judgment, exercise that power on his own initiative and responsibility.

On May 15, the Presbyterian Board adopted a declaration of principles of comity, and expressed to its sister boards its cordial willingness to cooperate in any practical measures to carry them into effect. The suggestion was made that a providential opportunity had now occurred. Manifestly the conference could not take final action on such a question, but it unanimously adopted the following resolution:

It is the judgment of this conference that the resumption of mission work in those parts of China where it has been interrupted would afford a favorable opportunity for putting into practise some of the principles of mission comity which have been approved by a general consensus of

opinion among missionaries and boards, especially in regard to the overlapping of fields and such work as printing and publishing, higher education and hospital work, and the conference would commend the subject to the favorable consideration and action of the various boards and their missionaries.

Each board will immediately inaugurate a vigorous foreign missionary campaign among the home churches. In the Presbyterian Board, we are urging the missionaries from China now in this country to avail themselves of the public interest by freely contributing articles to the religious and secular papers, and to place all practicable time at the home department secretary for addresses. We are calling upon the churches not only to maintain their usual gifts but to provide a large fund with which we can meet the extraordinary expenses incurred during recent months, and in due time rebuild the ruined stations and enlarge the work. We propose to divide this estimated special expenditure into shares of one hundred dollars each, and endeavor to place them with churches, societies, and individuals, such shares to be in excess of ordinary contributions and of the fifteen per cent. increase required for the maintenance of the regular work.

It will thus be seen that the steady tone of both conferences was distinctively hopeful. All felt that the American churches are now being brought into new relations with the unevangelized races. They must no longer regard foreign missions as simply one of many causes calling for collections, but be led to recognize the world-wide preaching of the Gospel as the great work for which the Church is set. May we not confidently rely upon the prayers of all the friends of missions as we now summon the churches to go forward in the name of the Lord of Hosts?

Very tender was that part of the conference in which report was made of martyrdoms. Only two boards represented were thus bereaved, but they have lost heavily. The American Board announced the massacre of one man and two women at Pao-ting-fu and the entire Shansi force—five men, five women, and five children. The Presbyterian Board mourns the death of three men, two women, and three children at Pao-ting-fu—a total for both boards of eighteen missionaries and eight little ones. Considering the large number of American missionaries in China, and the magnitude and violence of the outbreak, this is a comparatively small numerical loss. But when we add the European missionaries who also ascended in that tumult of fire, the list lengthens to appalling proportions. None who knew them can scan that roll of martyrs without feeling that the soil of China has been forever consecrated by the blood of God's saints—"of whom the world was not worthy." May God show the shining of His face through the cloud of sorrow, and may He grant to those who remain a new spirit of love and power for the Master who Himself tasted the bitterness of death for us all!

A NEW CRISIS IN THE NICARAGUA MISSION.

BY REV. PAUL DE SCHWEINITZ, BETHLEHEM, PA.

Secretary of Missions for the American Moravian Church, North.

What is now called the Department Zelaya of the Republic of Nicaragua used to be called the Mosquito Coast, or Reserve, nominally ruled by a native chieftain under a rather shadowy English protectorate.

The Mosquito Coast, so named from one of the tribes of Indians there dwelling, was discovered by Columbus in 1502, changed hands many times, but was finally made an independent reservation, with Bluefields as its principal town. Here, especially during the present century, the trade fell more and more into the hands of Americans, so that it has sometimes been called a suburb of New Orleans.

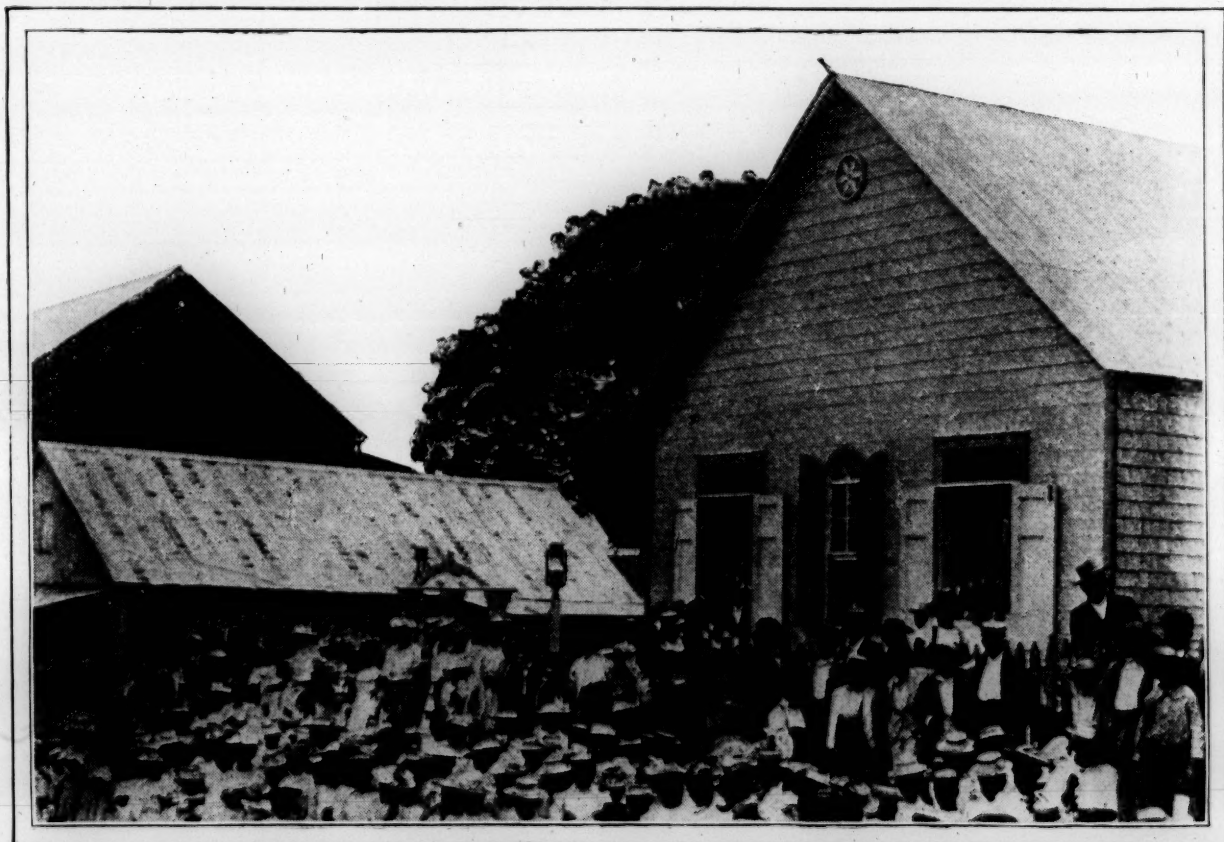
But for three and a half centuries after its discovery nothing was done for the spiritual and moral welfare of its original inhabitants, until in 1848 the Moravian Church began missionary work there. The wonderful history of this mission was told in *THE REVIEW* for March 1893 (p. 225). Suffice it now to say that after the hardships incident to all pioneer work, and after the usual long period of discouragement, a wonderful awakening took place; the chieftain himself was converted, and the Mosquito Reserve became practically a Christian state under the direction of the Moravian missionaries, and the work was fast spreading among the still heathen Indians in the interior. There are thirteen mission stations in charge of thirty-six missionaries, with over five thousand two hundred converts. The people owe all their civilization to the work of the Moravian missionaries, as no other church works among them.

The work is still being prosecuted as vigorously as possible, but under ever-increasing difficulties, for in 1894 a heavy blow was dealt this noble mission. In that year the Nicaraguan Government, which had long been casting yearning eyes upon this prosperous little state, seized possession of this strip of land, and by the right of might, incorporated it into the Republic of Nicaragua.

Many previous attempts to do this had been made, but had been frustrated by the representations of the British and American consuls. Now, however, the United States declined to interfere, and would not allow England to do so, and consequently the evil deed was consummated. From a political and governmental point of view, this action might have been followed by good results, if Nicaragua had been a Protestant Anglo-Saxon state, but as it was, and is, a Roman Catholic Spanish-American state, the worst fears were entertained for the future welfare of this flourishing mission work, and these fears have been fully justified.

Altho religious liberty was nominally guaranteed, there have none the less been constant difficulties since then, which in June of this year have culminated in a blow at the very life of the mission.

To understand the force of the blow that has fallen, some preliminary explanations are necessary. From the very beginning the Moravian missionaries, while using the native language wherever possible, in the towns and Creole communities labored to build up an English-speaking community, realizing that this was the language best adapted under the local conditions to elevate the people both in matters pertaining to their development in civilization and in matters pertaining to the welfare of their souls. The results have been such as to cause the Spaniards (i. e. Nicaraguans) to testify, that "the Moravians have enlightened the people too much;" "they have taught



NATIVE SCHOOL CHILDREN IN FRONT OF THE MORAVIAN SUNDAY-SCHOOL HALL, BLUEFIELDS, MOSKITO COAST, NICARAGUA.

These children are among hundreds who have now been deprived of a good education by the tyrannical law passed by the Nicaraguan Government, which has caused the closing of the Moravian schools.

the people to act every man according to his conscience." The English-speaking portion of the people is the working and thinking part of the community—the substantial and reliable part.

The Spanish or Nicaraguan element is composed on the one part of officials—all unmarried men—and on the other of a changing multitude of women and girls of a low type. Since 1894 this element has done its worst to drag down the morality of the community and to leaven it with iniquity. One of the safeguards of the people was their English language, which shut them off from these worst elements. The enemies of the Protestant missions soon perceived that

the heaviest blow could be dealt by attacking the language used in the Moravian schools. The first step was the requirement that Spanish must be taught in the schools. The Moravian Brethren met this demand, and so successfully that the government inspector in 1898 expressed his surprise at the progress made, and felt constrained to recommend these schools to the protection of the state. But this was not what the Jesuitically inspired government wanted, and so this year a new school law, designed especially for Bluefields, was promulgated on June 5th. It says in effect:

Considering that the laws of instruction for the Republic have not yet been applied in a proper way within the boundaries of the Department of Zelaya, for reasons that are well known (? ?), and that now the moment has come to let this department enter into all its privileges (*sic.*), either by granting public instruction free of charge or by making the existing schools conform to the official program in a special manner, the president resolves: That private schools which exist in this department, or may hereafter be established, must strictly conform to the program drawn up for the official national schools. Any violation of this law will be punished at the first offense with a fine of fifty dollars, at the second of one hundred dollars, and at the third, with the closing of the school.

The "official program" is, that Spanish must be the vehicle of instruction; English may be taught only as an extra branch, and religious instruction must likewise be ruled out of the regular school plan, and may be allowed only as an extra branch.

In order that there might not be the slightest doubt as to what was meant by the law, the inspector of public instruction, Dr. Luna, visited the mission on June 15th, and explained to the missionaries that he would inspect the schools on Monday, June 18th, and if there was any deviation from the official program; if the teachers did not give all their instruction, make all their explanations, ask all their questions in Spanish; and if the scholars did not answer in Spanish, then the missionaries as responsible for the schools would be punished as violators of the law. He had been sent to Bluefields with special orders to enforce the law in Bluefields.

The superintendent of the mission asked him, how it could be expected that English-speaking children could, at a moment's notice, be turned into Spanish-speaking children? He simply answered: "It is the law."

Under the circumstances the missionaries had no alternative. It was impossible for teachers and pupils to speak Spanish. To wait to be fined would simply put them into the position of lawbreakers, and so, with sorrowful hearts on Sunday, June 17th, 1900, announcement was made, that the Moravian schools in Bluefields would have to be closed.

On Monday, June 18th, the law was published in the streets of

Bluefields, that any one refusing to send his children of the ages from six to fourteen years to the national schools, would be fined from five to ten dollars per day, or be imprisoned.

And what are these "national schools"? A straggling establishment, which runs and stops like a watch out of order. It calls itself "The Christopher Columbus College," is conducted in a good-sized building, which, however, can not begin to hold all the children who have been attending the Moravian schools, and is closed whenever there is a rumor of war or revolution. Therefore, as the temple of Janus in Rome was scarcely ever closed, so the Christopher Columbus College in Bluefields is scarcely ever open.

It had been closed for many months, and even when the law closing the Moravian schools was published, it was not yet in working order. While the English-speaking children went to school day after day, the ill-clad Nicaraguan children were a public nuisance on the streets. About the 7th or 8th of June it was opened with an attendance of possibly thirty or forty children.

The better Nicaraguans themselves do not like to send their children, and especially their daughters, to this school, because of the immoral influences to which they will be subjected. The teaching staff of the school is nothing but a bogus affair; the aim of the institution seems to be to prevent the rising generation from coming out of darkness and ignorance. The naive remark of one of the government officials, when asked a certain favor, reveals this most strikingly. He replied: "I could do it, if I wanted to, and I would gladly do it; but if I did, don't you know, I would be accused by the government of acting in the interests of the people, and not for the government!"

The question will naturally be asked whether it will not be possible to transform these schools into Spanish schools. The Moravian missionaries raise the following objections to such a course: The English language through fifty years of training has become the mother-tongue of the people. It has become their spiritual possession. To try to teach in one language in school while the children speak another and a better language at home is a hopeless undertaking. Besides, the Spanish language would shut them out from all the treasures of Protestant literature. But the great practical difficulty would be to procure the necessary teaching force. Where could a sufficient number of good Protestant, Spanish-speaking teachers, male and female, be procured? In round numbers, about six hundred children and young people were being instructed in these Moravian schools, including the advanced school.

For the immediate present this blow will not affect the preaching services of the church, but the future looks very dark indeed. The people seek to avoid the compulsory school law, for they will not send their children to a school which they despise, and the government

inspector seems satisfied with having closed the Moravian schools, and is not as yet taking very earnest measures to compel the children to attend the miserable national school. But what will become of these children? Without the careful training to which they have been accustomed they will inevitably degenerate. A gentleman, not a member of the church, said to the superintendent of the mission:

The blow is hard to bear, for what will become of our children? Without the Moravian schools we do not know what to do. We here in Bluefields do not know any other parent than the Moravian Church. All that we possess of civilization we owe to her.

It was hoped that the baneful effect of this pernicious and malicious school law would be confined to the schools in Bluefields, but the Jesuitical intrigue goes on, and the same Dr. Luna, who closed the Bluefields schools, has now closed the Moravian mission school in Magdala on the Pearl Lagoon, a station possibly some six or seven miles up the coast north of Bluefields. Magdala is now worse off than Bluefields, for the so-called government school in Magdala is more wretched even than the apology for a college in Bluefields.

So, too, the school at Twappi, another station on the coast, some thirty-five or forty miles north of Bluefields, has been closed in spite of all protests. The missionary in charge, a German by birth, learned English in 1898 in order to be able to minister unto his people; learned the Moskito tongue sufficiently well to meet the needs of the older Indians in 1900, and with these proofs of his linguistic ability offered to learn the Spanish language as quickly as possible, if he might only be allowed to continue his school. Altho there is absolutely no other school there, and altho the children must now run wild on the savanna, because the missionary could not at once teach in Spanish, the school was closed.

There does not seem to be any doubt but that eventually every school will be attacked. The Moravians have in this field fifteen schools with eight hundred and sixty pupils. It is clear that the government aims at the destruction of the schools, not at the improvement of the education of the people.

The animus of the entire movement is further revealed by the attitude of the Nicaraguan papers. Altho the schools in Bluefields were closed because Dr. Luna refused to make the slightest concession, yet the Bluefield Nicaraguan papers in abusive editorials strive to make it appear as if the Moravians had closed their schools out of disloyalty to the government.

In addition to these internal troubles an external disaster has befallen the town and mission. A terrible conflagration devastated Bluefields on July 31st, sweeping away the principal business portion of the town. While none of the mission buildings were destroyed by

fire, yet several had to be torn down in order to stay the progress of the flames ; among these were two of the closed school buildings.

These are sad days for the Moravian missionaries on the Moskito Coast. One writes:

We are going about as people weighed down by a heavy load, and often our eyes fill with tears as we look across the street, and our gaze is met by the closed doors and shutters of the school houses. The town seems dead without the noise and laughter of the many hundred children going to and from school. Perhaps some good Christian people in the States (United States) will sympathize with us in our affliction, and will pray with us the petition we have taught our children to pray: "Give us soon our daily school."

Further comment seems useless. The narrative speaks for itself. May the King of the Kingdom open a way out of all these difficulties, and so overrule this apparent evil that His coming may be hastened! The supplications of God's people are entreated to this end.

THE NEVIUS METHOD IN MISSION WORK.

BY REV. D. Z. SHEFFIELD, D.D., PRESIDENT TUNG CHOU COLLEGE, CHINA.

The term "Nevius Method" has been employed to designate a type of mission work, that is believed by its advocates to have reached higher results than have been reached in the use of what is denominated the "old method." The central feature of the "new method" is the developing of the native church to a status of self-government and self-support, without the use of foreign money in sustaining the leaders of the native church during the period of its development and organization. It is claimed that this method has great advantages over the more usual method of mission work. It largely prevents the growth of the mercenary spirit, so dangerous to the life of the Church, in laying its foundations under new and strange conditions. It stimulates the entire membership of the local church to direct Christian work, without thought of remuneration. It develops natural leaders in the Church, who direct the worship, and take pastoral interest in the membership. In accomplishing these results it is thought to lay broad and sure foundations for the expanding Church of the future.

Dr. Nevius gave account of his work some ten or twelve years after its inception, on the special lines which he commends; not long enough, as has been proven by events, to fully test the soundness of his methods. A careful study of his chapters reveals the fact, not quite comprehended by himself, that the rapid expansion of this special work was not the result of a new method, but of the new conditions, the fact that he was operating among a people, a portion of

whom he had been instrumental in saving from starvation during a serious famine, by the use of foreign money. This act of benevolence had won for the missionaries the confidence of the people, and given them willing ears to listen to the teachings of Christianity. It should be remembered that similar rapid increase in native converts through famine relief was realized in other contiguous missions, and that too while employing the "old method" rejected by Dr. Nevius. In a country liable to periodical floods and famines, it is easy to understand that such an act of wide compassion from the representatives of Christian civilization, would operate powerfully to break down prejudices, and open the way for the ready acceptance of Christianity, not indeed because its higher spiritual ends were grasped, but that its spirit of ready ministry to the needs of men was appreciated. For some years following the work of famine relief missionaries of all boards, whatever might be their methods of work, found it a matter of great difficulty to select from the many applicants for church membership those who were actuated by the deeper motives of a real religious faith. The conditions were most favorable for the multiplication of converts, but most unfavorable for the work of sifting between the true and false.

With a rapidly expanding work springing up in remote and scattered cities and villages, without a body of trained native assistants, Dr. Nevius may be commended for his method of setting up religious services, appointing local leaders, the best men at hand, and working out for their use a ritual of worship that could be followed with little knowledge. But there were elements of weakness and danger in the simplicity of this method of worship which Dr. Nevius did not sufficiently appreciate, and failed to guard against. The leaders of these incipient churches, like the membership, were imperfectly trained in Christian knowledge, and undisciplined in Christian experience. Without more careful religious instruction than such men were fitted to give, it was quite impossible for the converts to grow in the Christian life in a vigorous and healthful manner. Dr. Nevius discouraged preaching as a feature of regular worship. He justly felt that these leaders had not received sufficient training in Christian knowledge to be able to speak from Sabbath to Sabbath to the edification of the listeners. But while this was true, he ought to have kept the fact clearly in mind that from the beginning preaching from the lips of men thoroughly familiar with Christian truth, and gifted with language to express their thoughts in forceful and convincing words, has been a chief means for winning men to the Christian faith, and for building them up in the Christian life. Dr. Nevius made no adequate effort to supply this lack. Not only does his method of work make against the importance of carefully selecting and thoroughly training men for the work of Christian leadership; he speaks directly against

this form of work, regarding his early labors in theological training, measured by its results, as ill-timed and disappointing. From an experience of thirty years in the theological training of native Christian workers, the writer would express the conviction that Dr. Nevius' conclusions in this regard need most careful revision. He placed high value upon native Christian workers if they were reliable and efficient men, and it should be remembered that in conducting his work, he always employed in the use of foreign money from two to four assistants. If a few such men were necessary to him in his special work, why might not a few more be necessary to other men in conducting work under different conditions, or on wider lines? His conclusion, based upon an imperfect experience, was that there was more of evil than good to be realized in the use of foreign money for the education and later support of native Christian laborers. Many other missionaries from a wider experience, and in more advanced stages of work, have reached the opposite conclusion, that by careful selection of Christian young men, with thorough training, especially watching over the development of the religious life, and wise supervision of work in later years, men may be produced whose services in the work of building up the Christian Church are of the utmost value.

Dr. Nevius argues with much force against the danger of placing novices in places of religious responsibility, before they are fitted to discharge the duties of their office; and yet in carrying out his system of work he set novices in the high positions of leaders of the little churches, called upon to discharge the leading duties of pastors, with very limited qualifications for such leadership. If the status of these men had been regarded by them as only provisional and transitional, with better trained men beginning to appear in sight to take the place of leaders, the case would not have been so serious, but these men regarded themselves as the permanent heads of the little Christian communities, the honor not to be alienated so long as their services were acceptable. They were head men in the church as there were head men in each village, and their removal would usually be a delicate and difficult matter. Thus little companies of Christians were brought together with a loose organization, with leaders of worship that stood directly in the way of the introduction of cultured men.

Still further, this plan operated against native self-support, when these words are rightly understood. These untrained leaders received nothing for their services, and these companies of Christians had no developed habits of giving. A cultured native pastor who should give himself wholly to the work of edifying the worshipers with carefully prepared sermons, and employing time that could be spared from study in pastoral ministry, must be supported in his office by the gifts of the church or churches. Thus, the native leaders opposed a

cultured pastorate, as it gave their coveted place to others, and the Christians opposed it as it was expensive. The missionaries who now have this work in hand state that in taking it over from Dr. Nevius it was found necessary to reorganize the work, placing trained preachers or pastors in charge of several of these church centers, and by constant careful ministry slowly grounding the minds and hearts of the members of the churches in the deep and permanent things of the Christian life.

It has been assumed by some that in the use of the old method there was no proper effort made to stimulate the native church to put forth efforts at self-help. The truth is that as a rule missionaries are thoroughly alive to the importance of developing self-support among their converts. It is further assumed that where native workers are supported with foreign money, the native church is failing to give as it ought to do. The facts are that in general native churches are giving more in support of work in their midsts in proportion to their means than are churches in Christian lands. The foreign money, which is used in the support of native workers, is used for evangelists, missionaries, natives numbering many thousands behind whom there is no native church to give support, and would be compelled to turn to secular employment if foreign assistance were withdrawn.

According to the logic of this discussion, if the principles of the defenders of Dr. Nevius' method are correct, the use of foreign money in the support of native agents is an evil that ought to be discontinued. The natural way to accomplish this result is to discontinue their employment. But this is a step that many missionaries believe would be a serious setback to their work, causing a loss to the native church of just the men who are best fitted in knowledge and spirit to give direction in the hard conflict with heathenism, and to give wise instruction in the spiritual training of the Church. The theory underlying the support of the "Nevius method" in mission work is that foreign money spoils a native Christian laborer. This theory is supported by an appeal to experience, but it is called in question by a long list of successful missionary workers, whose methods of work have underlying them another and broader theory, that consecrated Christian money never spoils a consecrated Christian worker. They urge that it is not a question of *method* but of *men*. If by wise methods of Christian training true men can be produced, with good culture and high purpose, then it is well to set them to Christian work in the use of money secured from whatever source, trusting that as they build their lives into the native church, its membership will in time respond to appeals that are made, and gladly do their part in developing a living aggressive Christian Church among their people.

A DEFENSE OF MISSIONS IN CHINA.*

BY REV. JAMES S. DENNIS, D.D.

Author of "Christian Missions and Social Progress," etc.

To the statesman and diplomat, in their worried hours, unless they are gifted with remarkable poise, insight, self-restraint, and breadth of historic vision, the temptation is strong to hastily place a burden of responsibility upon the missionary enterprise that does not properly belong to it. Meanwhile the irrepressible critics of the enterprise are seizing the opportunity to depreciate the work of missions in general, and in particular to administer a volume of patronizing scolding to the missionary in China.

It is usually intimated that the consul, the trader, and the diplomat, having won their way and established their position, are acquiesced in by the Chinese with a measure of tolerance, but that the missionary, on the contrary, is a hopeless outcast, who has "not even reached the rank of a necessary evil." This is an amazing assertion when we note the fact that missionaries were in China under the auspices of the Roman Catholic Church over five hundred years ago. Modern evangelical missions began in the first decade of the present century. If any foreign residents, therefore, have "won their positions" in China, they are the missionaries themselves.

The preaching of the missionary is another grievance which is apt to be dwelt upon at some length in these adverse comments. It is usually represented that it is calculated to overthrow Chinese morality, and liable to prove the destruction of the state and the ruin of society. Chinese morality sounds well; but it may safely be said that, in all respects where their moral standards are not in direct conflict with the commandments of God, they are fostered and sustained by missions. It must be confessed, not specially, moreover, to the discredit of missionaries, that they do teach that lying, stealing, licentiousness, adultery, and murder are wrong. They do not patronize and condone infanticide, and they deprecate slicing, quartering, and torturing living victims; nor are they in favor of extortion, bribery, mob violence, and looting. They know a better way to treat innocent little girls than to inflict upon them the agonies of foot-binding, and thus maim them for life. Yes, in these and sundry other matters, they venture to suggest that Chinese practise, at least, will bear revision. It may be said that these things do not fairly represent Chinese morality. Is it not clear, however, that what a people practise for centuries, regard with more or less complacency, and in some instances with popular approval, offers a fair sample of their practical morals, altho it may not have been sanctioned by the authority of Confucius?

In some instances the critic seems to give away his case and yield the main point of his contention by an acknowledgment that the Chinese care little for Christianity. The Chinese are not, strictly speaking, a religious race. They are a law unto themselves in morals, and look to their emperor officially, at stated times, to go through the ritual of intercession in their behalf. So far as they have a controlling religious cult, it consists in the worship of their ancestors. Idolatry is common, gods abound, and superstitions—strange, pervasive, dominant—control

* Condensed from an article in the *American Monthly Review of Reviews* (September). The whole article is well worth a careful reading.

their outward life and inner experience to an almost incredible extent. The average Chinese is indifferent to Christianity *per se*. It is to him one more superstition, which he can regard with unconcern. The contention, therefore, that the missionary *per se*, is an object of loathing simply because of his religious teaching, or as a representative of Christianity, must be made in the face of acknowledged evidence to the contrary.

Moreover, China has already assimilated at least three strange religions—Buddhism and Mohammedanism, both the result of missionary propagandism, and Taoism, a philosophical intruder. Christianity has been handicapped both by malignant slander and by its association with the foreigner. The campaign of venomous literature has been constant and indescribably virulent. Government documents teem with vile charges; private tracts and placards of the most fiendish import have been allowed free circulation by the authorities; Chinese gossip has reveled in the exploitation of the horrible customs and the dangerous ideas of both foreign and native Christians.

It is then, the missionary, not as a religious teacher, but as a maligned and accessible foreigner, who allures the Chinese mob. His church, his school, his converts, are all regarded as part of his *entourage*; and, unfortunately, the converts are especially attractive as objects of attack, because it is generally quite safe to smite and slay, and loot them in the absence of any efficient protection. The causes of this hatred of foreigners are not only immemorial antipathy, intensified, in the present instance, by the exciting clangor of lies resounding throughout the empire. More specifically and directly, they are found in the increasing aggressiveness of the foreigner himself, in pushing trade; in developing new facilities of communication; in launching industrial enterprises; in intrusive prospecting of the natural wealth of the country; in supplanting native resources and economic methods, and in an all-round hustling scramble after the spoils of China—in all of which he shows scant respect for native predilections and superstitions. The unbearable climax of the whole business, alarming and humiliating to the government and irritating to the people, was the recent political encroachments of European nations upon Chinese territory. The missionary, through no fault of his own, has been compromised even in this, since it has not safeguarded the living to have the dead appropriated as a stock-in-trade for purposes of political aggrandizement.

The whole diplomatic body, in fact, has been the supreme object of Chinese insult and outrage. The attempt, therefore, on the part of those who are offended by missions to seize the occasion and make a scapegoat of the missionary is clearly indefensible and unfair; altho not in all instances with a deliberate animus.

Much is made, in many of these articles under review, of the alleged thrusting of missionaries into the empire under the shelter of coercive treaties, while at the same time the Chinese government is browbeaten into protecting them from mob violence. None of these treaties, of course, were liked by the Chinese; and every clause, especially those referring to open ports and trade concessions, was the result of a measure of diplomatic pressure. To ignore this, and make it seem that the civilized governments have, in any exceptional sense, introduced Christianity and Christian missionaries into China by compulsion, is to give a misleading impression. They simply safeguarded interests which it

was not wise to neglect. It is now, and has long been, an indisputable fact that Christianity is an officially recognized and tolerated religion in China—as much so as Buddhism, Mohammedanism, and Taoism.

It has been coolly asserted, in some of these arraignments, that “his (the missionary’s) presence in the interior of China is, in itself, a violation of a solemn compact.” Upon what is this bold charge founded, and is it true, in view of existing edicts and treaties? In the Treaty of 1860, between China and France, Art. 8 reads:

It shall be promulgated throughout the length and breadth of the land, in the terms of the Imperial edict of February 20, 1846, that it is permitted to all people in all parts of China to propagate and practise the “things of the Lord of Heaven,” to meet together for preaching of the doctrine, to build churches, and to worship. . . . It is, in addition, permitted to French missionaries to rent and purchase land in all the Provinces, and erect buildings thereon at pleasure.

The favored-nation clause of the British, German, American, and other treaties, secures to the citizens of those countries the same concession. It has been so understood and interpreted for a generation, having the sanction of usage, as well as the official assent and practical confirmation of the Chinese authorities, who have, upon different occasions, acknowledged and acted upon it. To hold up the British, American, or European missionary to contempt because, under these conditions, he takes up his residence in interior towns, with the consent of the Chinese authorities, and, in peaceable, law-abiding fashion, teaches his religion, conducts his school, establishes his hospital, and ministers in other kindly ways to the welfare of those who accept his teaching and love his person, is manifestly indefensible and gratuitous.

The fact that Protestant missionaries, when occasion requires, appeal to their consul is sometimes spoken of to their disparagement. But it should not be forgotten that the consul, by official appointment, exercises the function of mediator, lawyer, protector, judge, and, in a certain sense, lawgiver on his behalf. The foreign citizen is explicitly directed in the treaties to invariably appeal to the consul when it is necessary that he should have official relations with the authorities. Unless this fact is taken into consideration, the appeal to consular intervention may be misunderstood and misinterpreted by an outside observer.

The spirit in which Christian missionaries have entered China is beyond criticism. They obey the command of One whom they love and serve, and who has the right to send them there. They seek the good of the Chinese; they enter upon a life of toil, sacrifice, and danger, with the unselfish purpose of giving priceless gifts to an alien race. They offend no law of courtesy, kindness, manliness, or honor in taking up their residence among the Chinese to teach them the truths of Christianity, to introduce facilities of education, to bring the blessing of healing, and minister to them in other helpful and humane ways. There is no need to apologize for this attitude toward humanity; would that it were more common in the world! When Christ sees fit to ask the pardon of the human race for His ministry in the Incarnation, then His missionaries may ask forgiveness for entering China. No Chinese ever has been or ever will, by any legitimate missionary method, be compelled to embrace Christianity.

This liberty is an indisputable human right, and is, by common consent, one of the chief insignias of civilization. There is no source of

authority, human or Divine, which assigns to any government the right to suppress or withhold liberty of conscience in religious worship, so long as the laws of universal morality and justice are not violated in the use of that liberty.

Christianity can not enter China without reforming it in many radical ways. These throbbings of a higher life, these half-conscious thrills of destiny, are pulsing in some of the best blood of China; and, as is already true in Japan, they will contribute a measure of capacity and solid worth to the public service of the state which in time will act a decisive part in molding the national destiny of one-fourth of the human race. Let us not be dismayed by the present phenomenal international experience in the Far East! It means clearly: Hands off China merely for purposes of conquest, partition, or political aggrandizement; hands on China to secure at least the decencies and necessities of orderly government, the observance of treaty obligations, the "open door" to trade, civilization, human intercourse, and religious liberty.

ERRONEOUS IDEAS CONCERNING MISSIONS IN INDIA.*

Is it not commonly supposed that missions are by this time fairly universal, and that all India is, so to speak, parceled out into parishes? How many people realize the fact that an English officer, for example, may be stationed for many years in the country before he is ever in the same town with a missionary or native Christian? The writer has lived in a district of two hundred and fifty thousand people, where there was no resident missionary, and only six Christians, and none of them natives. The reason for this apparently strange fact is that missions are generally strongest in large centers of population, such as Delhi and Benares, whereas the policy of government is to mass troops in cantonments removed from the vicinity of native cities. Even when, as at Lucknow, the two coincide, cantonments are well outside the city, may be four or five miles off, while the mission buildings are generally in the heart of it. As it is a most unusual event for the ordinary Anglo-Indian to penetrate into a city at all, he or she may live for years within a few miles of a large mission station and never even know of its existence, unless it is deliberately searched for. Again, language is an immense obstacle to intercourse between Anglo-Indians and the native population. The Hindustani usually talked by ladies and officers of British regiments is a jargon just sufficient for ordinary domestic purposes, but useless for holding a conversation with a native Christian, or following intelligently the service or sermon in a mission church.

Again, is it not commonly supposed at home that provision is made by government and various societies for the spiritual wants of the white population? The fact being that the chaplains are so few in number that there are very many fair-sized stations without any. A civilian, an officer in the staff corps (the native army), or a planter may be for years entirely cut off from any "means of grace." The diocese of Calcutta is about three times the size of England, and contains only fifty-five clergy (apart from missionaries). When the neglect of church-going among the Anglo-Indians is deplored, the fact that a very vast number have no churches to go to must be borne in mind. Is it a wonder, then, that the

* Condensed from the *Church Missionary Intelligencer*.

standard of spirituality should be low, and that many so-called Christians, finding their own hold on their faith gradually slackening, should not be deeply interested in the efforts to propagate it among the heathen?

Do we all realize, too, the social conditions of life in India, for herein lie many difficulties in the way of intercourse between missionaries and official society? Let us suppose the common case of an official coming to a new station. In due course of time he or his wife calls on the missionaries in the place as on other residents. The ordinary calling hour is from twelve to two, just a missionary's busiest time; so as he is forced, as a rule, to return the call in the afternoon, when all "society" is riding or driving, the would-be acquaintances probably never meet. If the missionary be then invited to tennis or dinner, the most ordinary forms of hospitality, he very likely declines the invitation on the ground that he has no time for such functions, and as he makes no advances in return, all intercourse dies a natural death. A lady, particularly if newly arrived from home, may express a wish to see something of the missionary work, with the idea that there is at least something picturesque and romantic about it, and is surprised and disappointed to find not a venerable person preaching under a palm tree to a crowd of attentive hearers, but a very ordinary-looking clergyman, in an ordinary house, teaching a class of young men in semi-English dress, or a school full of as ragged and squalid looking children as may be found in Bethnal Green or Wapping. When she comes into contact with the "native Christian" in the person of her own cook or bearer, and discovers that, tho a Christian of perhaps several years' standing, he has not yet attained perfection, and still relapses occasionally into his heathen sins of untruthfulness and guile, the disillusion is complete, and the discouraging report goes home, "Really, missions are very disappointing. I do not believe they do any good at all!"

Is the fault all on one side? Does the missionary always try to make it easy for outsiders to understand his work and enter into it? The writer was amused once at an account given her by a lady missionary of a visit she had paid to one of her own calling in a strange place. She was surprised at being received with a frigidity which was quite alarming, but mentioning after a little desultory conversation, that she was also a missionary, she was amused to see her hostess' features instantly relax, while she heartily apologized, saying, "I had no idea you were a missionary. I thought you were a globe-trotter!" If any globe-trotter, writing his "impressions of India," as most seem to do nowadays, should have but scanty praise for the missions in the great city where this good lady labored, might not an explanation be easily found in the treatment apparently meted out to those of his class!

HOW ROBERT COLLEGE WAS BUILT.*

BY THE LATE REV. CYRUS HAMLIN, D.D., LL.D.

Founder and formerly President of Robert College, Constantinople.

The history of the founding of Robert College is so complicated and composed of so many wholly unexpected episodes that I shall not attempt to sketch the whole of it. It occupied the period from 1860 to 1869. I will begin with 1863, when I purchased the second site of the college,

* Condensed from *The Northfield Echoes*.

the use of the first having been forbidden. I agreed with the proprietor of the land to pay the money when I should get leave to build the college on that spot. I did not propose to buy a second site and then fail of building. In the process of time we obtained permission from the grand vizier, written in his own hand, and supposed that that was final. I paid the money—\$7,500—and went to break ground for the foundation. We had been at work only a few days when two officers from the Sublime Porte came and said: "There are certain formalities still to be gone through with, and your work must be delayed." "What formalities?" I said. "We do not know." "How long shall I be delayed?" "Perhaps a couple of weeks." The delay lasted a little over six years.

I went to Mr. John P. Brown, the United States secretary of legation, who could always find out the secrets of the Sublime Porte, and he told me that Abbé Boré, the chief of all the Jesuit missions in the East, had incited the old Turkish party against the idea of having a college built there. He had also secured the influence of the French ambassador, for Louis Napoleon, then emperor, always favored Jesuit designs abroad; and the French ambassador had engaged the support of General Ignatieff, the great Russian ambassador. This was somewhat alarming. Indeed, it looked as tho it was impossible for me to proceed. The American ambassador declined to do anything on the ground that he was there to preserve the rights of commerce, but had no official business in regard to colleges. The great English ambassador, Lord Stratford de Redcliffe had been withdrawn, and so I had absolutely no influence whatever. "Well," I said, "at any rate I have God and right on my side, and I am not going to yield this question so long as I live."

Mr. Morgan, the New York banker, came to Constantinople, and I invited him to the college site. He was charmed with it and said, "I am sure Mr. Seward, our secretary of state, does not know what this scheme is, nor what a magnificent position this is for a college. Write out what you have said to me, and as soon as I reach New York I will go directly to Washington and see Mr. Seward." He did so, and Mr. Seward called on Blacque Bey, the Turkish ambassador at Washington, and had a talk with him. The result was that he wrote to the grand vizier: "I have had an interview with Mr. Seward, the secretary of state, on that college question. I am sure it is for the interest of your Highness to settle it in a sense favorable to the Americans, or by-and-by it will become a thorny question."

I wrote to the Protestant vekil, and told him how Aali Pasha, the grand vizier, ought to reason on the college question, and the reasons why the prohibition should be withdrawn. Among other things, I said, "If his Highness does not yield the point now, the time will come when political complications will compel him to yield a great deal more than we now ask." I knew nothing of any political complications then, but I had seen so many questions settled in that way that I believed that ultimately it would be settled. I asked the vekil to let the grand vizier know that he had received such a letter, and he might have the reading of it if he wished. He read it and said, "That letter contains important considerations which will receive due attention." Nothing, however, came of it.

Not long after this Admiral Farragut visited Constantinople. Never was the Turkish community stirred up as Farragut's coming stirred it. The most absurd stories about him traveled among the common people.

Boatmen and fishermen asked me if it was true that the great admiral had fought a terrible battle lashed to the mast and that three thousand riflemen fired at him and couldn't hit him. I told them he had fought a great battle lashed to the mast, but how many riflemen fired at him I couldn't tell; certainly no one hit him.

My little boy Alfred came into my study one morning and asked me to take him down to see the great admiral, and after some hesitation I promised to go early the next morning. We went and found him alone. "Who are you?" he said, "and what are you doing?" I told him briefly, and began to tell him about this college question, but he said, "I have no diplomatic mission here whatever, sir. I am sorry the Turkish government should treat you so, but I can do nothing for you." A moment later the door opened, and the man, as I think, sent by Divine Providence, came in, his hand outstretched. "Good morning, Admiral Farragut. I am glad to see you here with Dr. Hamlin." He was an Armenian physician, Dr. Seropian, who knew Farragut. He then went on to say that I had already opened the college in an old seminary building of the



A VIEW OF ROBERT COLLEGE, CONSTANTINOPLE.

American Board at Bebek, and added, "It is the only real college that ever existed in this empire, but it is in very contracted premises, and your excellency has come here to get him leave to build the college, as he has a right to do." "I have just told Mr. Hamlin I have no diplomatic mission here whatever; I can not do anything for him." "Just for that reason," persisted the doctor, "you can do everything. You are to have great dinners of honor given you by the pashas. To-night you are to dine with the grand vizier. Just ask him why that American college can not be built. Then when you dine with the other pashas, ask them the same question. That is all, admiral."

I was surprised at the aplomb with which the doctor told the admiral what to do. He took it in good part, however, and said, "Anybody may ask a king a question; I have no objections to asking the pashas questions. I will do it." In the meantime people had been crowding in between us, and the interview stopped.

A few days after, a *kiatib* of the Sublime Porte came and sat down by me on the deck of a passenger steamer, and in a whisper said, "I want to ask you a question, Mr. Hamlin." "Very well, sir." "Did

your government send your great admiral here to settle that college question?" I knew then, instantly, that the old admiral had asked the question and made a good deal of excitement in the Sublime Porte if all the *kiatibs* knew it. I made an evasive answer, and the incident passed away without anything coming of it. Nothing had come of anything.

About three months after Admiral Farragut was there, our minister, Mr. Morris, who had become very friendly to me, altho he could not do anything for me, sent his messenger boy to my study with a letter. I opened it and read these words:

I congratulate you, Mr. Hamlin, on the termination of your long contest with the Turkish Government. I have just received a note from his highness, Aali Pasha, saying: "Tell Mr. Hamlin he may begin the building of his college when he pleases. Nobody will interfere with him. And in a few days he will leave the *iradé* (the imperial permission), coming right out of the sacred breast of the sacred successor of the prophet.

It almost took my breath away. I could not believe it. We had never asked for the imperial permission. I had said that if money would bring it, ten thousand dollars would be well expended. Never the slightest hope of having that sacred and imperial permit. I went to Mr. Morris, but he could not explain it, as no communication on the subject had come from our government, nor had any come from the British Government. Nobody could explain it, and for a time the public believed it to be a hoax. People said to me, "Those ambassadors are not your friends, and when you have spent your money on that building they will lay you out." "Well," I said, "I shall spend my money on that building as soon as possible;" and I went to work. Nobody interfered, and the *iradé* was given, and a magnificent one, because in it, it sets forth that his Majesty, out of his great esteem for the great American republic, and wishing to do something which would evince his esteem, granted the permission so and so for that college, and placed it moreover under the protection of the United States, so it is a United States institution. As soon as I knew that, I set the American flag on it, and it is the only institution of the kind in Turkey that has ever been allowed to hoist the American flag. We finished the building, and occupied it about the middle of May, 1871. The college was publicly opened July 4, and Mr. Seward, who visited Constantinople at that time, altho a mere wreck physically, made one of his grandest speeches at the dinner.*

Now the mystery was all to be explained. Our embassy had not an inkling of the real cause, or, if they had, they never intimated it to me. But not long after Seward's visit, one of the Turkish cabinet called to see the college. He made a very particular examination of the building, and then said: "I have a higher estimate of English education than of any other. I have some little grandsons that I intend shall be educated in this college." We went up into the tower, and as he turned to go down he said, "Ah, Mr. Hamlin, we never would have given you leave to build your college in this place if it had not been for that insurrection." I said, "What insurrection? the insurrection of Crete?" "Why, of course," he said. "What had an insurrection more than a thousand miles south of us in a little island to do with the building of a college

* The college has now over two hundred students (men), and with its imperial authorization has protected the opening of six or seven other American colleges—two of them, at Marash and Scutari, for women.

here?" "Oh," he said, with a nod at me and a knowing smile, "oh, we understood that perfectly well. You know that just as that insurrection was troubling us most, your great Admiral Farragut came here, and when he came the Greeks gathered around him and solicited his interference on behalf of Crete; and they said he promised it. Worse than that, he promised to sell them one or more of your terrible *monitors*!" He mouthed that word "monitors" as tho it was something terrific. "We did not like that, but we showed your admiral the greatest honor that was ever shown to a man of his rank; and at his first dinner, given by the grand vizier, a dinner of seventy-two covers, to which the very highest officers of state, and of all the embassies, were invited—and everybody knows that at a diplomatic dinner no diplomatic question can be introduced—right in the midst of the dinner he says to the grand vizier, 'Your highness, I would like to ask your highness a question.' 'Very well, admiral.' 'I would like to ask why that American college can not be built.' There was a diplomatic question thrown right on the table by the greatest admiral of the world to our grand vizier; and the whole table trembled.

"Well, our grand vizier is never thrown off his perfect official balance, and he replied with the greatest suavity, 'There have been difficulties, admiral, but they are all smoothed away.' The admiral did not say another word. The next dinner was given by the minister of the navy, and it was the same thing there. It was the same with the Seraskier Pasha and the Mohliér Pasha; and I suppose if our pashas had gone on giving him dinners up to this time, it would always have been the same thing. Then we understood it. He declared everywhere that he had no diplomatic mission, and we saw no diplomatic mission but one, and that was this college; and if he had only stayed here, the college would have been built right off. He went off suddenly, and then we began to breathe easily. When we reached home those letters were published in the New York papers. They were translated and sent to us, and we saw that those letters were to prepare the American people, so that when the government should sell one or two of those monitors to the Greeks, the people would say, 'That is all right;' so we said, 'Better build a hundred colleges for the Americans with our own money than to have one of those monitors come to Crete!' We had been told that this was going to be a thorny question to us, and we began to feel the thorns. We had been told that diplomatic complications would arise that would make us grant a good deal more than was asked"—quoting the very words that I had written to the grand vizier—"now we saw the political complications, and so we concluded to give you that imperial 'volition' *crodi*, which we never give, and to place the institution under the protection of the United States, as the greatest compliment to your government. So," he said, "that all came to pass;" and with infinite satisfaction he added, "and we smoothed it all over."

When I learned how all this came about, then I understood those verses in the first chapter of First Corinthians, where the Apostle Paul says: "God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are."

EDITORIALS.

Missionary Martyrs in China.

The list of those who are known to have been called to lay down their lives for Christ in China has been increasing daily. Over seventy men and women of the Protestant missions seem beyond doubt to have been murdered by those whom they went to save, and others are yet to be heard from. Most of the other missionaries are now in places of safety, and others, reported dead, may yet return with reports of hardship and sufferings. We give herewith a list of the Protestant missionaries whose death has been reported up to October 1st. With few exceptions the reports of deaths have been confirmed.

AMERICAN BOARD.

E. R. Atwater and wife,	Fen-Chou fu.
Miss R. Bird,	Tai-ku.
D. H. Clapp and wife,	Tai-ku.
F. W. Davis,	Fen-Chou fu.
Miss A. Gould,	Pao-ting fu.
Miss Morrill,	Pao-ting fu.
Miss Partridge,	Li-man.
Horace T. Pitkin,	Pao-ting fu.
C. W. Price and wife,	Fen-chou fu.
G. L. Williams,	Tai-ku.

CHINA INLAND MISSION.

B. Bagnall and wife,	Pao-ting fu.
Mr. A. Barrett,	Kiai-tsin.
Miss E. Burton,	Ho-tsin.
Mrs. E. J. Cooper	Lu-cheng.
Wm. Cooper,	Shanghai.
Miss Desmond,	Ku-Chou.
Miss Dobson,	Si-chou.
Miss Eldred,	Yang-Chou.
Miss Heaysman,	Kuh-u.
Miss E. G. Hurn,	Sih-chow.
Miss M. E. Huston,	Lu-cheng.
Miss S. A. King,	Yang-Chou.
K. E. Langren and wife,	Huen-uen.
Miss Manchester,	Ku-chou.
G. McConnell and wife,	Ho-tsin.
S. McKee,	Shansi.
Miss M. R. Nathan,	Ta-ning.
Miss F. E. Nathan,	Ta-ning.
Mr. and Mrs. W. G. Peat,	Sih-chow.
Miss H. J. Rice,	Lu-cheng.
Miss Searell,	Hsiao-i.
Miss Sherwood,	Ku-Chou.
Miss Thirgood,	Chang-Shan.
D. B. Thompson and wife,	Ku-Chou.
G. F. Ward and wife,	Chang-Shan.
W. W. Wilson and wife,	Ping-yang.
A. Woodroffe,	Kiai-tsin.

BRITISH BIBLE SOCIETY.

W. T. Benyon and wife,	Tai-yuan fu.
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CHRISTIAN MISSIONARY ALLIANCE.

C. Blomberg and wife,	Sa-la-tsi.
Mr. and Mrs. Couldberg,	Shansi.
Mr. and Mrs. Parsons,	Shansi.

SHO-YANG MISSION.

Miss E. A. Coombs,	Tai-yuan fu.
Miss Duval,	Tai-yuan fu.
A. E. Lovitt,	Tai-yuan fu.

T. W. Pigott and wife,
Dr. Simpson and wife,
G. W. Stokes and wife,

Sho-yang.
Tai-yuan fu.
Tai-yuan fu.

BAPTIST MISSIONARY SOCIETY.

G. B. Farthing and wife,	Tai-yuan fu.
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AMERICAN PRESBYTERIAN.

C. V. R. Hodge and wife,	Pao-ting fu.
Miss M. Mackey,	Peking.
F. E. Simcox and wife,	Pao-ting fu.
G. Y. Taylor,	Pao-ting fu.

SOC. PROPAG. GOSPEL.

H. V. Norman,	Yung-Ching.
C. Robinson,	Yung-Ching.
Miss R. Ford,	Tai-ku.
Mr. Whitehouse and wife,	Tai-yuan fu.

These men and women with numbers of children have gone to be with their Lord, who taught us that as "He laid down His life for us, so we ought to lay down our lives for the brethren." Their blood calls not for revenge, but for new sacrifices and devotion of time, and money, and life to the carrying of the Gospel to these millions of Chinese already left too long to grope and grovel in ignorance of the way of life.

A Visit in the China Inland Mission Home, London.

We could not think of coming to London without a visit here. And here we are in the midst of the very guardians of the mission work—where prayer unceasingly ascends for China. There are, perhaps, about 24 of the missionaries now in the home. And at this date we know of 23 missionaries and 10 children who have been massacred. Of these 23, 12 were in Shan-si, 3 in Chih-li, and 8 in Chih-kiang. Besides these, 29 missionaries in Shan-si have for some time been unheard of, and the suspense is terrible. Miss Williamson, who is in charge of the home, can hardly refer to the martyr-band in China without an outburst of uncontrollable emotion, as she knew every one of these saintly souls who have been accounted worthy to suffer for His sake.

Mr. and Mrs. Hudson Taylor are

still in Switzerland, where he is recruiting, quite unable to bear the full knowledge of the facts, and mercifully kept from access to the newspapers, so that he learns the true state of affairs only gradually as the Lord sees he can bear up under it. His sympathies are so quick and intense that however strong his simple faith, he could not but feel the acutest suffering from his long and close identification with the work.

At morning prayers I read John xv, from verse 16 to close, where the whole passage seemed written for this emergency. Our Lord forewarned His disciples that they could expect no better treatment at the hands of the world than their Master before them, and that it would be a proof of their unworldly character and conduct, and of their identity with Him that they should be hated without a cause, and persecuted as He was. The universal feeling among the friends of missions here is that altho this outbreak in China may decrease the *number* of forthgoing missionaries it will increase the *quality* of those who go, leading to more of the true martyr spirit.

The true facts as to this Chinese horror can not be known until the smoke of the conflict has passed away. Rumors of the most contradictory character continue to come in, even here at headquarters, and we must wait patiently for final and certain information.

This home is a model building for its purpose and has accommodations for about 40 guests, and often 50 dine here. It is built most substantially, is practically nearly fireproof by reason of the stone staircases and floors, etc. Everything is plain, sensible, economical, but with due regard to comeliness and comfort, and the furnishing is as near as may be perfect in adaptation; no money recklessly ex-

pended, and yet all in good order and combining substantial and esthetic qualities in due proportion. It pleased God to provide in a remarkable way for the building and its full equipment by special gifts, so that no mission funds were diverted from their purpose. Here returning mission-families, and those who are compelled to rest awhile, find all the conveniences and cordialities of a home-life. The whole atmosphere is one of prayer. On the wall of the conference hall a map of China is painted in colors, with all the stations plainly marked, and there, as the various missionaries are prayed for by name, the individual stations are pointed out, so that the mind is greatly assisted even in fixing localities.

One of the most beautiful arrangements of this Home is the large underground apartment, extending under the whole premises, for the reception and storage of the luggage of missionaries, and of boxes of freight, etc., that are designed to go forth to Chinese mission stations. So thoughtful have been the projectors of this home that special facilities for moving and lifting heavy boxes to the level of the trucks have been devised, so that human hands are spared needless exertion and exposure to injury.

But nothing so adorns this home as the habitual attitude of prayerful waiting on God which prevails here. God is honored, His Word and will enshrined here, and there is a constant endeavor to have all things, even to smallest details, determined according to the pattern showed on the Mount. The Home is, of course, sustained by voluntary offerings, and some of our readers will be disposed, we doubt not, to have a share in the blessing of maintaining such a refuge and rest for self-dedicated disciples.

A. T. P.

Prayer and Conference on China.

Missionaries and missionary secretaries have already had a most helpful conference on the situation in China, the account of which is published on page 852. They call upon Christians everywhere to unite in a week of special prayer for wisdom and courage, October 28 to November 3, with memorial services for the martyred missionaries and Chinese Christians. Let us all, with one accord, unite in asking special guidance and power for the suffering and service which lies before us.

We are astonished to learn that some seem disposed to divert their foreign missionary gifts from China, on the supposition that the uprising has for the present diminished the necessary expenditures of missionary boards. Just the reverse is true. Missionary salaries must be continued. Chinese helpers must be maintained, as they are destitute and persecuted. Moreover, extraordinary expenses have been incurred in the effort to rescue missionaries. The traveling expenses of missionaries forced to hurriedly leave their stations, the high prices which they were compelled to pay for rooms and supplies in the overcrowded port cities, the personal needs of families suddenly turned out of doors, with only the clothing they happened to be wearing at the time, the large amount of mission property damaged or destroyed, all combine to make new and enormous demands upon the boards.

For we believe that Christians wish to stand by the missionaries in this emergency; that if ever the beloved workers at the front needed support they need it now. This is a time when all givers should not only maintain but increase their gifts, if possible. Unless we at home do this, the resources will be diminished at the very time when

liabilities are being heavily increased, and a staggering debt will be accumulated.

A Japan Missionary Conference.

The last week in October will also be of special interest to all Protestant missions and missionaries in Japan. A General Conference of Protestant Missionaries will be held in the city of Tokyo, October 24-30. The committee representing various mission bodies have issued their provisional program, which, from its personnel, is a guaranty that the various phases of mission work will be intelligently and adequately presented. The committee asks for "earnest and continuous prayer to God for His blessing upon the work of preparation, and for the presence and power of the Holy Ghost in all the meetings of the conference; that every representative may come thoroughly prepared spiritually and mentally for the work of the conference; that the results of the conference may greatly redound to the glory of God, and the more thorough and rapid evangelization of the whole of Japan."

When it is remembered that there has been no general conference in Japan since the Osaka conference in '83, and that the intervening seventeen years have formed an epoch-making period in the political and commercial history of this country, it will be seen that the possible important results of this conference are immense.

Donations Received

No. 220.	Harsingpud, India, School.....	\$15 00
No. 221.	India Famine Fund.....	2 65
No. 222.	" " ".....	3 00
No. 224.	" " ".....	3 00
No. 225.	" " ".....	1 00
No. 225.	Water Street Mission.....	3 00
No. 225.	Chinese Christians.....	3 00

ERRATA.

Aug. REVIEW,	p. 607, line 10, for Monangese	read Mombasa.
" "	p. 608, line 7, for June read	January.
" "	p. 628, for J. T. Gracey, read	Lily Rider Gracey

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION. By John R. Mott. 8vo. Cloth, \$1.00; paper, 85c. 237 pp. Student Volunteer Movement for Foreign Missions, New York, and Student Volunteer Missionary Union, London. (3s.)

This little book was originally projected to justify the watchword of the Student Volunteer Movement. But sentiment has changed greatly on this subject in the last few years, and few are to be found now who will deny that the Church can evangelize the world in this generation, if she wishes to do so. Even these few will abandon their doubts if they will read this book. A good deal of the opposition to the watchword which has been encountered in the past, sprang from loose use of language or careless thought. Some, who in one breath condemned the phrase, in another used it because they could not find a better or another, and seemed unconscious of their inconsistency. Mr. Mott cuts the ground from under such men by his opening chapter of definitions. Four chapters are devoted to showing how feasible the project of evangelizing the world is, one to the factors essential to its accomplishment, one to the difficulties in the way, and one to the use of the phrase as a watchword, and another to the obligation to attempt it.

A great deal of study and correspondence have gone into this book, and Mr. Mott's sober and careful statements and generalizations will give any one who sets out to overthrow them a good deal of trouble. Every candid reader will admit that he makes out his case. We can evangelize the world in this generation if we want to. Do we want to? That is the question. We may want to in an academic sort of way, or conditionally; but we do not want to in a vital way, counting

the obligation of doing so supreme and overruling.

How can the Church be aroused to set about this work which is her chief business? Such a book as this, proving convincingly that the task assigned her is well within her strength helps to answer her. The organization of the Student Volunteer Movement, with the title of this book as its watchword, and its multitude of young men and women interested in missions and looking forward to missionary service, has helped. Fresh knowledge of the world, the growing evidence of the inability of mere material civilization to uplift the people of the heathen nations, the growth of spiritual devotion and interest at home, contribute to the same end. But even so the Church is not aroused to do this thing. How shall she be aroused? The man who will answer that question will be the prophet of his time. Mr. Mott's book clears the ground for him. What lies essentially involved in the very nature of Christianity and in the Divine command and commission, is in this book drawn out and vindicated on grounds of experience and reason.

One bright sign is the spirit of hopefulness and confidence found in this little volume. Missionaries, old and young, are strangers to despondency, and venerable leaders of the Church at home are as aggressive and eager as the young men who have gone out themselves upon the missions. A generation with the world view and the temper of hope is growing up. Perhaps that generation will do the duty which this one has neglected, and will crown itself with the glory of crowning Christ among all peoples. It can if it will. But so also can this one. It is each generation's duty, and it may be any generation's privilege. S.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

The Old World in the New. How strangely mixed in these last days are the races of which the human family is composed, and how strangely is the Orient affecting the Occident both for evil and good! As a single illustration: In Plymouth, Mass. (and thus hard by the landing-place of the Pilgrims), are two Congregational churches, of which one, composed wholly of Americans, has for its pastor Rev. Haig Adadourian, an Armenian from Tarsus, Asia Minor; and the other, composed of Italians, is under the watchful care of Rev. Pietro Pitacci, of noble birth in Italy, and formerly belonging to the Noble Guard in St. Peter's at Rome.

The Oldest Home Missionary Society. Next year will be diamond jubilee year of the Congregational Home Missionary Society, and plans are already being formulated to raise a large sum of money during next winter for a worthy celebration. The society was organized on April 1, 1826, and was the first of the societies for home work. Formerly it embraced the Presbyterian work of the same kind, and 5,500 churches have been organized by the society, of which 1,500 are Presbyterian. The diamond jubilee will be celebrated next June at the annual meeting in Boston.

Lutheran Deaconesses. The Lutheran Church, General Synod, organized a Deaconess Board in 1889; by 1895 was able to report the opening at the Baltimore headquarters of a mother-house, training school, and hospital, and 6 trained deaconesses

ready for service; while last year 12 deaconesses were at work, with 13 probationers, and 1 candidate in training. These consecrated women are blessing the sick and the poor in various parishes in New York City, Baltimore, Washington, Harrisburg, York, and Cincinnati.

Cumberland Presbyterian Missions. The Cumberland Presbyterian Church sustains mission work among the Indians and the Chinese of California, and also in Mexico, China, and Japan. In the field last named are found 6 ordained missionaries, 3 of them with wives, and 7 other women besides.

United Presbyterian Missions. The United Presbyterian Church carries on missions in Egypt and in Northwest India. The report, just published, shows that in Egypt work is carried on in 9 principal stations and 218 sub-stations by 50 missionaries and 480 native workers. Of the missionaries, 18 are ordained, and there are 10 unmarried women and 4 medical missionaries, 2 male and 2 female. There are 50 organized congregations, all having native pastors, and there are 116 other places where regular services are held. The total number of communicants is 6,379. In India, the section bordering on Cashmere and including Lahore and Rawal-pindi, there are 11 missionary districts, 60 sub-stations, 58 missionaries, and 269 native workers. Of the missionaries, 17 are ordained, 24 are unmarried women, and there are 2 female physicians. There are 19 organized congregations, 6 of them only having pastors. The number of communicants is 6,136. In the Egyptian mission there are 184 day

schools with over 14,000 scholars, and in India 114 day schools with something over 6,000 scholars. The Egyptian mission is particularly interesting because of the remarkable successes in the development of the native church, the opportunities for reaching the Mohammedan population, and the extension southward with the opening up of the Sudan. The college at Assyut has 513 boarding students and 106 day students, with a staff of 3 foreign and 11 native teachers. Of the students, 494 come from Protestant families, 104 are Copts, and 14 are Moslems.

Educational Progress of the Negro. It is well worth while just now to glance at the progress the negro has

made educationally. Prof. Du Bois, a negro alumnus of Harvard, and now a resident of Atlanta, Ga., supplies the statistics. He has been able to find 2,414 negroes, including 235 women, who have taken degrees from institutions of every sort. So far as he could learn, all of these have been self-supporting, and letters from half of them report an average assessed valuation of real estate of \$2,500. The fact must be taken into consideration, that the negro has had little time and small means since his emancipation for self-advancement, and there is plenty of hope for the future, if only the white man will treat him fairly.—*Springfield Republican*.

A Good Convention in Chicago. The Convention of Christian Workers, recently held under the auspices of the Moody Bible Institute, Chicago, was one of the most representative gatherings of the kind held for several years. It was not altogether for Bible study, but in addition to this considered helpfully many branches of Christian life and serv-

ice, happy combination of prayer and praise, personal testimony and reports of various Christian enterprises.

The list of the speakers included many of the best known names in the country. The aggressive, evangelistic pastors were represented by Prof. Graham Taylor, of Chicago; Rev. Warren G. Partridge, of Cincinnati, Ohio; Dr. J. F. Carson, of Brooklyn, N. Y. Rescue and other mission workers included S. H. Hadley, Charles N. Crittenton, and Major George H. Hilton, of New York; Mrs. E. M. Whittemore, of New London, Conn. Among evangelists were Ferdinand Schiverea, of Long Island. Dr. Jas. M. Gray, of Boston, Mrs. Penn Lewis, of England, W. R. Newell and Dr. Alexander Patterson, of Chicago, gave Bible lectures. Rev. H. W. Pope, of New Haven, Conn., and Rev. A. A. Pfanstiehl, of Highland Park, Ill., spoke on work among young people.

The keynote of the convention was that God would pour out a spirit of united prayer for a wave of blessing, such as would affect not only individuals and local committees, but also the country at large. Perhaps the most prominent result lay in the emphasis placed upon *compassionate love* as a motive power in Christian life and service.

Literature Needed. Recent messages received by the International Committee

Young Men's Christian Association from its representatives with the army in China and the Philippines, report the supply of good reading matter to be inadequate to meet demands from the three hundred or more stations of the army. Gifts in quantities to enable the secretaries to send supplies to every post should be sent at once. Books, late numbers of standard illustrated

papers and magazines, are specially desirable, and will be forwarded without further expense to the givers if sent with express or freight prepaid to the office of International Committee, Young Men's Christian Association, 3 West 29th St., New York City.

Bishop Hare and the Indians. This devoted prelate bids fair to match Bishop Whipple as an "apostle" to the red men. In his broad field of South Dakota 6 white, and 15 Indian clergy, with the help of 50 native lay assistants, hold services every Sunday at 80 stations; there are 10,000 baptized persons in a population of 25,000; over 6,000 have been confirmed, and there are to-day 3,200 living communicants, whose annual gifts for charitable and religious purposes amount to \$6,000.

The Presbyterians and the Indians. Among the denominations that have engaged resolutely and prayerfully in Indian work, the Presbyterian Church stands prominent. A missionary to the Iroquois, occupying a reservation near Tonawanda, N. Y., asserts that there are nearly as many of these living yet as in the days of Brandt and Cornplanter, of whom about 300 belonged to Presbyterian churches. The Dakota Sioux, who were removed to their present locations after the New Ulm massacre of 1862, now assemble from 1,000 to 1,500 strong every autumn, to celebrate together the Lord's Supper. The Nez Percés, to which tribe the great war chief Joseph belonged, enroll 500 adults in their Presbyterian churches, and this year they have been sending out missionaries of their own to the Bannocks of southeastern Idaho. One-tenth of the Presbyterian home missionary force is at work among 32 tribes,

while the annual expenditure for these wards of the nation amounts to about \$100,000.

The Census of Cuba. The total population of Cuba is 1,572,797, including 815,205 males and 757,592 females. There are 447,372 white males and 462,926 white females of native birth. The foreign whites number 115,760 males and 26,458 females. There are 111,898 male and 122,740 female negroes. The mixed races number 125,500 males and 145,305 females. There are 14,694 male and 163 female Chinese. The population of Havana city is 235,981, and of the Province of Havana, 424,804. The population of the Province of Matanzas is 202,444; of Pinar del Rio, 173,064; of Puerto Principe, 88,234; of Santa Clara, 356,536, and of Santiago, 327,715. Of the total population of the island 1,108,709 persons are set down as single and 246,351 as married, while 131,787 live together by mutual consent. There are 85,112 widowed persons. Of the total population, according to citizenship, 20,478 are Spanish, 1,296,367 are Cuban, 175,811 are in suspense, 79,526 are of other citizenship, and 616 are unknown. The Spanish by birth numbered 129,240. Of the children ten years of age and over, 49,414 have attended school. Of the total population, 443,426 can read and write, and 19,158 have a superior education.

Hawaiian Home Missions. These islands are peopled by mixed races. Hawaiians of pure native blood are only a little more than one-fifth of the population. The most numerous represented nation is Japan, its emigrants being two-fifths of the people. Chinese, Portuguese, and northern Europeans and Americans are each considerably less than one-fifth, while the mingling of races in families adds

another element in the process of fusing very diverse peoples into one national life. In one girls' school, for example, 117 were enrolled. Of these, 50 were pure Hawaiians, 13 Chinese, 4 Japanese, 3 whites, and the remainder mixed blood. Among the 60,000 Japanese, 12 evangelists and 1 woman Bible reader are working, and Dr. and Mrs. M. L. Gordon, late of Japan, are soon to take the superintendency of this work. Rev. E. W. Thwing, who, with his wife, has been laboring for the last nine years in China, has taken charge of the Chinese missions in Hawaii.

Hawaiian Foreign Missions. The Christians of these islands are not content with merely sustaining missions at home, but for nearly half a century, in connection with the American Board, have been engaged in missions abroad. The Hawaiian Board now maintains 3 missionaries in Micronesia, and 3 in the Marquesas. It is expected that the training school at Kusaie will furnish teachers and preachers for the Marshall and Gilbert groups, but Hawaiian missionaries receive funds from home for the support of these native laborers. The last annual report says that "after the Spanish occupation Ponape is more Protestant than ever, and the German occupation is hailed with joy." The distance from Honolulu to Ponape is about 1,400 miles, and to Kusaie about 300 miles further east.

Canadian Presbyterians and French Evangelization. Last year 36 mission fields, with 90 preaching stations and 14 colportage districts were occupied by 29 ordained missionaries, 18 evangelists, colporteurs, and students, and 20 teachers, a total staff of 67. The average attendance over ten years of age was 2,283. Number of communi-

cants, 1,033, of whom 146 were added during the year. The average attendance at Sunday-school, 1,074, and at prayer-meeting, 780. Two thousand two hundred and forty-eight copies of the Scriptures, and 30,000 religious publications were distributed. Contributions from fields were \$5,868, and school fees, \$1,619, making a total of \$7,487. Three hundred and thirty-six Protestant, and 254 Roman Catholic pupils attended the 19 mission schools.

Letter from Ecuador, S. A. The following letter, recently published by the most popular and influential bishop in Ecuador, has caused a great commotion throughout all the republic. Such statements, which so contradict the whole teaching and history of Rome, can not but cause surprise, and we wait to see whether he is really sincere, or if it be not some new device to throw the people off their guard, especially the Liberals, and thus advance the cause of the church. The government has made much of it, circulating thousands of copies. It has doubtless had a quieting effect, and seemingly beneficial results, coming, as it has, just at the time when it has been expected an army from Colombia would invade Ecuador. The strangest part of it all is, that the invasion is supposed to be fostered by the church to overthrow the Liberals in Ecuador, and establish the lost prestige of Rome.

MR. VICAR-GENERAL:

Before leaving the city, I desire to recommend once more unto you the rule of conduct which I have arranged for our clergy under the present circumstances. Our priests ought to hold themselves aloof from all political parties. They should not enlist in any, be what it may, or by whatever name called. To cooperate in any manner with the Colombian invasion, would be a crime against our native country; and we as priests ought never to sacrifice our native land to save the religion. Patriotism is a Christian virtue, and as such is very becoming for the clergy.

The invasion will not contribute anything to the good of religion, and even if it should it would not be right to cooperate in it, for we ought not to do wrong in order that good may come from it. I deplore the civil war in Colombia, and I condemn all that would tend to break the strict neutrality between the two republics.

Our ministers ought to work for peace; and I as bishop impose upon them the duty of working to this end. War is a Divine scourge, and the church commands us to consider it as such.

I well divine that for my mode of thinking I will be called a heretic, impious, and apostate, and I expect that my enemies will arm themselves with this letter as a positive proof that I am a Liberal and an enemy of the cause of God, but I will never change my opinion. In my diocese I am bishop, and it is not my parishioners who direct me, but I am the one who counsels and guides them. If it appears that I am in error, let them appeal to the pope, before whom they can accuse and denounce me. In all that pertains to religion and its interests I am the one who directs and teaches those under me, and I condemn revolutions and civil war as the greatest of social evils. Until now I have suffered in patience, and in silence, the calumnies and outrages of those who make use of civil war to defend, as they say, the religion. Now I protest and demand from my priests obedience and subjection to the direction of their bishop. May God, our Master, guard you.

FEDERICO, Bishop of Ibarra.

EUROPE.

The Church Missionary Society. This greatest of missionary organizations carries on work in West Africa, at Sierra Leone, Yoruba and the Niger territory, Eastern Equatorial Africa, including the coast district at Mombasa and Uganda, Egypt, Palestine, Persia, Northern Arabia, or Southern Mesopotamia, India, Ceylon, Mauritius, China, Japan, New Zealand, and Northwest Canada and British Columbia. At 541 stations 1,238 missionaries and 6,839 native laborers are engaged, making a total of 8,077. Of the missionaries 412 are clergymen, 146 laymen, 349 are wives of missionaries, and 331 unmarried women. The number of medical missionaries, male and female, is 85. The number of communicants is

71,500; of native Christians 270,600. The number of baptisms during last year was 19,415, of which 8,478 were of adults. The society has 2,139 schools and seminaries, with a total of 104,197 pupils, of whom 683 are in the higher grades preparing for service in the church. The remainder are divided between the sexes in the proportion of 71,000 boys to 32,000 girls. The medical work reports 11,557 in-patients, and 641,006 visits to out-patients.

\$50,000 for New Work. The directors of the London Missionary Society have received an offer of £10,000 from Mr. Robert Arthington, of Leeds, for the purpose of commencing missionary work among the Awemba tribes, to the southwest of Lake Tanganyika. The society has accepted Mr. Arthington's gift, the expenditure to cover a period of twelve years.

The "Victory" Coffee House, opened eighteen months ago in Peckham, by the Rev. Russel Finlay, vicar of All Saints, North Peckham, has proved such a success that he proposes to start four more establishments. These will be combined coffee-shops and lodging-houses. For the latter there is great demand.

The Heroes "The Moravian Still Living." Missions in the far north," says the *L. M. S. Chronicle*, "are still heroic enterprises. In the February number of the *Missions Blatt der Brudergemeine* is an account of an adventurous evangelistic journey on the coast of Labrador, performed in a sleigh drawn by a team of dogs across tracts of melting snow and ice. The Esquimaux were found in scattered settlements of a few families; for the missionary's lodging and church snow huts had to be hastily erected, from the

roof of which water poured as from a spout; ice-cold streams had to be waded, and half-frozen rivers and bays crossed. Food, of course, was scarce, and if the missionaries had not had the good fortune to kill a reindeer on the homeward journey, both men and dogs might have starved to death."

Statistics of Moravian Missions. The annual report of the Mission Board of the entire Brethren's Unity has come to hand. From this it appears, that in spite of the turning over to the Danish Lutheran Church of the Greenland Mission with its 6 stations and 1,630 souls, the gains were so great that the net loss in membership is only 773. There are now 131 stations with 60 out-stations in 20 different countries, served by 240 brethren and 213 sisters, together 453, or 22 more than last year, who have in their charge 95,424 souls. The total membership in the home provinces on the Continent, in Great Britain, and in America is 32,280, of whom 25,000 are communicant members.

The Norwegian Missionary Society. *Det Norske Missions Selskab* is the chief embodiment of Norwegian missionary zeal, and has work in Zululand and Natal, and also in Madagascar. In this great African island its representatives gave themselves first to the evangelization of the Hovas, but since have entered the country of the Sakalavas on the west coast and other wild regions. In all the fields are found 49 ordained missionaries and 4 unordained, 3 physicians, 5 deaconesses, and 6 female teachers; besides 70 ordained natives and about 1,800 other native helpers. By these 40 stations are held, and 943 congregations. The schools number 980, and the native Christians about 55,000.

The Czar and his Finnish Victims. In 1808 Alexander I. took Finland from Sweden and promised the people local government and all their former rights and privileges, only changing suzerainty from Sweden to Russia. But Nicholas II. has determined to Russianize Finland. Self-government has been removed; Finns no longer have their own army; Russian must be taught in the schools, and many of the former studies discontinued; and what is yet more repugnant, the Greek Catholics were set at work to proselyte the Finns from the Lutheran faith. Little wonder is there that last year 15,000 Finns came to America, and that arrangements have been made with a steamship company to bring 55,000 more. Canada and the United States will secure a desirable accession to their population in these liberty-loving, thrifty, and Christian Finns.

A Sharp Rebuke to His Holiness. The pope has addressed to his co-religionists a letter, in which he deplures the success of Protestant missions in Italy and in Rome itself. It is a curious and an instructive document, tho it contains statements that are manifestly untrue. Evangelical work is declared to be "the attempts which sects of all kinds from foreign places are making to spread among believers the poison of negation and error." Evangelical teaching is classed with "the depravity poured forth daily from books, professional chairs, and theaters," etc. But under the very shadow of the Vatican, there are crime-blackened districts which the Romish Church never touches, and which would never be evangelized but for the loving efforts of Christians "from foreign places." One district, for example, San Lorenzo, within sight of the gorgeous Church

of St. John Lateran—is sodden with vice and crime. Murders, attempted murders, bloodshed, prostitution, and drunkenness flourish, and the only ray of light that ever penetrates this fearful place comes from a small Baptist mission hall which is planted in the center of the district. The “pilgrims” who visit Rome, and who, according to Leo XIII., are shocked at the spectacle of Protestantism in the Holy City, would do well to leave the beaten show track, and examine the festering sores of Rome. They would then perhaps be still more shocked at the presence of such a life at the center of “Apostolic Life.” The impudence of these papal letters is amazing. Against their assumptions we place one significant fact with which a contemporary supplies us:—In the United Kingdom, the proportion of murderers is 6 to every million of the inhabitants. In Germany it is 11. These are Protestant countries. But in Hungary the proportion is 67 per million; in Spain 83 per million; and in Italy, 95 per million. Comment is needless.—*London Christian.*

ASIA.

What Robert College has Done. This noble monument to the wise foresight and consecrated energy of Cyrus Hamlin was formally opened in 1863, and has always had within its walls students from as many as 10 or 15 different nationalities, chiefly Armenians, Bulgarians, Greeks, and Turks. A list is given of 389 graduates, of whom 12 have become preachers, 88 teachers, 50 government officials, 14 judges, 12 editors, 36 lawyers, 37 physicians, 20 army officers, 10 civil engineers, and 110 business men. This indicates, in part, the far-reaching influence of the college among the different races of Turkey. More

than 2,000 students have been upon its rolls. The present value of its property in Constantinople is \$187,700.

Beirut as a Mission Center. In this city are located the American Arabic Press, a great printing establishment, from which, since the completion of the new translation of the Arabic Bible, 1860-65, not less than 600,000 copies of the Scriptures, in whole or in part, have been issued; and also Beirut College, of which one has said: “I remember when the institution began with a class of 6 pupils, all charity students. It is interesting to-day to see 420 students assembled at evening prayers, and to hear from the officers the report that the college this year receives from paying pupils about £4,000, and that its students come from Asia Minor, Armenia, Persia, Greece, Syria, Palestine, Cyprus, and Egypt. The demand for the English language in Egypt is sending large numbers of Coptic and Mohammedan youths here for a thorough English education. Besides, the schools in the villages of the region adjoining are generally flourishing. The American Mission have about 90, and the British Syrian Mission 52, and the two missions cooperate with perfect harmony, as they have since the founding of the latter society in 1860.”

Lebanon Hospital for the Insane. This House of Mercy has been erected after designs approved by mental specialists in Great Britain and America. There is 1 large administration block, which includes offices, medical and business superintendents' residences, and stores; 2 large hospital buildings, or cottages, containing room for 20 patients each; and a nurses' home.

There are about 34 acres of land, and this is being utilized, as far as possible, for cereals, etc. At present there is room for 40 patients, and the hospital is being filled up rapidly with the most needy cases.

Education Says the *United in India. Presbyterian:*

"There are four kinds of schools in India. First, there is the government school. It is entirely under government management; it is supported by the fees paid by the students and by grants from government funds. It is pledged not to give any kind of religious instruction in any of its classes. Fancy a school teaching nothing of God! having no mention of Him in any of its textbooks! Second, there is the aided school. This is a school controlled and managed by some corporation or person. It is supported by the fees of the students, money contributed by the managing body, and a grant from the funds of the government. Such a school must conform to all the rules of the university ideals, but it may give what religious instruction it pleases. Most of our mission schools are of this class. Then there are inspected schools, which are inspected by the government, but which receive no government grant. The other class is that of independent schools, which has no connection with the university."

The Lady Dufferin Fund. From the year 1884 to 1888, the Earl of Dufferin and Ava was viceroy of India. His wife, Lady Dufferin, became deeply interested in the relief of the people, and in 1885 established a fund, which bears her name, for the medical aid and relief of the women of India. The fifteenth annual report of this fund has recently been published, and makes a most interesting showing. Its total receipts

in the fifteen years have been more than 11,000,000 rupees, equivalent to more than \$3,000,000. This supports 235 hospitals, wards, and dispensaries, all of which are officered by women, and all the patients are from the native women of India. During the year 1899, 1,519,990 women and children received medical aid in these hospitals, which are under the care of 33 foreign lady physicians of the first grade, 73 assistant surgeons, 271 hospital assistants; and practitioners of the third grade are employed in many departments of the work. The report states that, including nurses and compounders, 354 women are at present studying medicine in the medical colleges and schools in the various provinces of India.

Aid for Famine Orphans. The *Christian Herald*, with the great-

est enterprise and energy, is urging upon the attention of the Christian public "a plea for 50,000 homeless orphans," made so by the current famine, constituting "the greatest missionary opportunity of the century." "Living expenses in India are light. Thirty cents a week will clothe, feed, and instruct a child, and \$15.00 will suffice for a whole year." In a very brief note, Pundita Ramabai writes: "I am glad to say the Lord has given to me nearly 1,400 girls by this time. Please pray for me."

The L. M. S. in Travancore. The annual report of the Travancore District Committee

in connection with the London Missionary Society, for 1899, presents many encouraging features. The baptized community rose from 28,738 at the close of 1898 to 29,901 at the close of 1899, while for the same periods the adherents, including baptized persons, numbered 60,250 and 63,142 respectively. The contributions of native Christians

increased from Rs. 26,343 to Rs. 27,703—a gain of Rs. 1,360.

The **Basel Mission in India.** From the annual report of the Basel German Evangelical Mission for last year we learn that it was represented by 78 ordained and unordained missionaries and 4 ladies working in India, at 23 stations situated in South Canara, Coorg, the Southern Marathi country, Malabar, and the Nilgiris, and by 16 missionaries at home. It also had 623 native agents doing its bidding as pastors, evangelists, and catechists, colporteurs, Bible women, schoolmasters and schoolmistresses, and the number included 138 non-Christian schoolmasters. Its work was carried out amid a population of slightly over 6,000,000, while the number of its church members and catechumens was nearly 15,000. It maintained 154 schools, training and boarding, theological, day, non-Christian and infant, and these various institutions were attended by nearly 10,000 pupils, of whom 6,304 were non-Christians. Two of these schools, at Tellicherry and Mangalore, were exclusively for Brahman girls, and it is worthy of note that in them Scripture sentences and Bible stories are taught and expounded to the pupils. In Canara, the principal industrial establishment was the weaving factory at Mangalore, the magazines of which were overstocked during the year. The reason assigned for this is that the country "is flooded with cheap English weaving which is not so strong as ours, but looks pretty and is cheap." Malabar is well furnished with mission industrial establishments, there being weaving factories at Cannanore and Calicut, with branches at Tellicherry, Chombala, and Codacal, and tile works at Calicut and Palghat. The

mission also maintains a very useful medical branch and an active literary department, which sold 189,779 books and tracts during the year and realized thereby Rs. 34,030.

Heroism of Chinese Christians. *The Spirit of Missions* (Episcopalian) has this to say as to the Chinese Chris-

tians now passing through the fires of persecution: "The conduct of the native Christians has been an inspiration to their teachers, and should be an inspiration to Christians everywhere. They have met death without flinching, giving their lives for the faith as truly as did the martyrs of the early days. How many of them have borne witness to the sustaining power of our Lord may never be known, but their memory and their example will ever be cherished in the China that is to be."

A Celestial Writing from Superstition. China, one of the missionaries said:

"I would go out itinerating this week, but the Dragon-boat Festival, a national holiday, is in full blast in this part of the empire, and in the North the Boxers are tearing up the railroads and persecuting the native Christians. One of the dragon-boats was in sight yesterday on the river. It was a rowboat in the shape of a great yellow dragon. It had two dozen rowers, who kept pretty good time to the beating of a hideous gong, while a man in the prow and a woman in the stern went through fantastic gyrations, accompanying themselves with heathenish yells. All this is in memory of some Chinese worthy who cast off the burdens of life by seeking a watery grave, and the hideous ceremonies are to honor his deed and worship his spirit."

A Specimen Case. A Chinaman, whose name is Tang, was recently seized by Chinese soldiers and bound. A sword was held to his throat and he was asked, "Are you a believer in Jesus Christ?" He answered, "Yes, I am a Christian." He escaped death, and when afterward he was asked how he could witness so boldly when his life was threatened, he said: "I have just been reading how Peter denied his Master and afterward went out and wept bitterly; and how could I deny my Lord?" This man was not a member of a Christian church, although three times he had applied for membership. He had been refused baptism, on the ground that he had not sufficient knowledge of Christian faith to be received. And yet some claim that there are no genuine Christian converts.

How Foreigners Treat the Chinese. There is no single cause, but there are divers and various causes, for the current eruption in Eastern Asia. And this incident, occurring in Shanghai, given by "*Veritas*" in *The Christian*, will indicate one not often mentioned: "My wife was recently eye-witness to a Parsee riding in his trap in a main street. The traffic was congested, as it often is; immediately in front of the trap was a large truck of cases from the dock drawn by six coolies, they in turn waiting for the road to clear before them. The Parsee took the whip from his driver and lashed the men terribly over face and neck. I myself saw a young man driving a dogcart and very fast pony. An elderly Chinaman was crossing the road quite away from the trap, when the driver struck him with the whip across the face. It is no uncommon thing to see foreigners kick or strike the Chinese in the streets,

especially if they use the footways. I have myself received both when in Chinese dress—on one occasion by a well-dressed Frenchwoman, who begged my pardon when she saw I was an Englishman. During my twenty years of business life in the city of London, and my work among the poor there, I never saw anything to equal the cruel and brutal treatment that Chinese receive at the hands of the foreigner. No parallel would be suffered for a moment in any European or American city. Then it is wondered why the foreigner is hated, or why the Chinese wreaks his vengeance on them when he gets a chance!"

Rome in China. According to the last volume of the *Missiones Cath-*

olicæ, published in 1898, there were 609,360 Chinese Catholics. In the province of Pechili, where the main troubles now are, there were 112,790; in Manchuria, 51,830; and in Shantung, the province where the murder of German Catholic missionaries led to the seizure of Kiaochau, there were 31,410. This same church claims a strong mission in the Peking district of China. Ten years ago the stations numbered 322, now there are 577. In the same time the number of Christians has increased from 34,417 to 46,894. The number of baptisms for the year is reported as 2,322, with 6,505 catechumens. Statistics are even provided of the annual number of confessions, these having risen from 23,464 to 31,417.

The Last Year *The Spirit of Missions* puts the matter well when it says, referring to Bishop Graves' requesting that the departure of new missionaries under appointment for China, who were expecting to go out this month, should be delayed for the present—disorganized as is the work, and un-

settled as are present conditions, the bishop has abundant confidence in the future. "Out of the present confusion," he says, "will come peace. When all is settled there will be a chance of better work than we have ever dreamed of. Tell young men and women to stand ready to step in and do it." It is evident that *the last year of the old century is also the last year of the old China.*

AFRICA.

A Christian Prince. This item relates to the Episcopal mission in West Africa, with Bishop Ferguson (colored) in charge. One of the missionaries in Liberia, Prince Massaquoi, has opened a school in his native district, Gallinas. It is known as the Royal School of Gallinas, and at present has branches in the two towns, Ghendimah and Juring. His work has been cordially received by the people, and he hopes to spread it to other centers. On a recent Sunday he conducted service in the court-house at Ghendimah, in accordance with his custom when he is in the town on Sundays. When he announced the opening of the school, the people cheered vigorously. It is expected that the school will be entirely self-supporting.

J. C. M. S. Mission in Hausaland. The little band of Church missionaries who, under the leadership of Bishop Tugwell, recently set out to begin missionary work in Hausaland (West Africa) has met with serious disappointments. The party reached Kano, the capital of the country, in safety, but were refused permission to settle there. They had had to return a week's journey to Gierko, where the Rev. Dudley Ryder died of dysentery on June 1st. Another member of the

party, the Rev. A. E. Richardson, has been invalided home, and only 3 are now left—Bishop Tugwell, Dr. Miller, and Mr. Burgin.

A Great Mission School. The number of pupils who have passed through Lovedale from its beginning is 640. Of these 66 have become ministers or missionaries; 52 evangelists; 710 teachers; 352 tradesmen; 22 magistrates; 5 journalists; and 44 clerks. Indeed, Lovedale pupils are found in all walks of life—in law, literature, medicine, science, and in the colonial administration.

A New Hymn-Book in East Africa. The Blantyre Mission Press has just finished printing for the Dutch section of the Livingstonia Mission a new hymn-book in the Chinyanja language. It contains over 200 hymns, and a number of psalms pointed for chanting. Many favorite hymns will be found translated for the first time in this new collection, so that this fresh contribution to the worship of the African Church will be a valuable adjunct to the praise of other native churches besides those for whom it is primarily intended. Local hymnology is growing. In the Mang'anja or Chinyanja language alone there exist as many as 6 different hymn-books—2 with music in the sol-fa notation, the others with words only.

The Music Problem in Livingstonia. A native Christian hymnology has not yet begun to appear, nor have any native tunes been adapted to Christian use. Among the Angoni, Mr. Fraser says, attempts have been made to introduce a few chants after the native model into the service. Some Angoni songs are certainly very pretty, and should with-

out much difficulty be applied to Christian words. The same applies to several of the melodies that one hears on the Lower Shiré and Zambesi rivers. One of these in fact is an old Jesuit hymn in praise of the Blessed Virgin, that has descended from generation to generation since the day when the Mission of the Society of Jesus flourished in the Middle and Upper Zambesi. Several years ago one of the Blantyre missionaries adapted Yao words to this melody. A similar melody from the Lower Shiré was also fitted with words, and forms an evening hymn still in use. With the gradual advance of civilization, which has replaced the old native canoe by the steamer and heavy barge, the old canoe song seems fated to disappear. This would be a decided loss to the music of Africa, for no more harmonious accompaniment could possibly be devised for the gorgeous sunsets of the Zambesi than the distant chant of a crew of canoe men. Rudyard Kipling could find poetry in the cranks and throttle valves of an ocean liner, but the Lower Shiré steamer service still lacks its poet.

—*Christian Express.*

Industrial Teaching in Uganda. One of the most remarkable of the developments in Uganda last year was the organization of an industrial mission, now a recognized part of the work of the C. M. S. Some "boys" between the ages of fourteen and twenty years have been accepted as apprentices, and regularly indentured on articles of agreement signed by the Katikiro for the Waganda, and by the bishop and others for the society, for training in handicrafts of civilized nations. In addition to learning the various branches of the building trade, the boys are taught the art of printing—so successfully in-

deed, that the specimens of their work we have seen would do credit to any of the large printing firms at home. Altho the copies of the New Testament and of the whole Bible, which have such a ready sale, are sent out by the British and Foreign Bible Society, many smaller books are printed at the mission press.

THE ISLANDS.

A Good Word for New Zealand. How changed from a century ago! It is the opinion of Rev. Edward Abbott that New Zealand is in many respects the most advanced of the governments of the world. In that colony women have had the right to vote always, and on all questions they vote on absolute equality with men. The government owns and manages the railroads, parcels express, and the telegraph and telephone services, as well as the post-office. If in any town there are not as many children as will justify the founding of a school, the children are carried to and from the nearest school free on the government railway. The government also carries on a banking and life insurance business, and a trust business, such as is managed in our country by a trust company. Old age pensions are provided for, that insure old people against want. They must have reached a certain age, and have lived a fixed number of years in the colony, besides being free from any stain of criminality and without any private income. The country has also a system of compulsory arbitration.

Giving Once Unknown in New Guinea. Rev. C. W. Abel, of Kwato, New Guinea, declares that previous to the holding of the May meetings he had never known a New Guinea

man give another man a present without expecting an equivalent for it in return; a gift being regarded by the natives as so much invested capital. On the other hand, he knew a man whose wounded leg the missionary had bound up, and who still waited close by; when asked why he was waiting, he replied that the missionary had "forgotten to pay him!" It was a great thing to have introduced the custom of giving, for the natives now made gifts for mission work, knowing that they would not get anything in return.

In the East Indies. The emancipation of the Javanese is likely to be the fruit of their rapid evangelization, and hence the Dutch Government discourages Christian missionary efforts among these twenty-five millions of Mohammedans. Such is the unanswered charge made recently at a missionary conference held in Java. The Dutch have been for just a century and a half in possession of this colony, and the latest report we know of gives 26 missionaries, 20,000 native Christians, 4,000 pupils in the schools, and 40,000 cases treated medically last year. Many a Hollander sharply criticizes the government for its oppression, or rather suppression, of the Javanese, and what investigation we have made reveals a vast field for reform.

In the island of Nias, near Sumatra, the baptisms go on. There were lately 380. Missionary Krumm, who is stationed on the west coast of that island, has baptized 61 heathens during the year 1899. His church will soon number 100 souls, while 150 others are under instruction. In January he made a journey to the south of Nias, where the people have a very good name. His expectations were more than realized, for in the village to

which he went all the idols were destroyed, and the names of 102 persons who desired Christian instruction were received.

The Salatiga Mission in Central Java reported a Christian community of 599 at the end of last year, in addition to 70 persons who are not yet baptized, but had definitely united themselves with the church. This society is working among the Mohammedan Javanese. Thirteen adults and fourteen children were baptized during 1899. The missionaries are assisted in their work by 13 native helpers, and 10 teachers. The number of children in the day schools is 251.

First Native Protestant Filipino Pastor.

The first Protestant Filipino clergyman is Nicolas Zamora, of Manila. He was recently ordained to the ministry of the Methodist Episcopal Church by Bishop Thoburn. The Rev. Mr. Zamora is a son of Paulino Zamora, who, sixteen years ago, procured from a ship-captain a copy of a Spanish Bible. When it was known that Paulino possessed this Bible, he was arrested through the instigation of the priests, and, without a trial, was sentenced to banishment on an island in the Mediterranean Sea. He did not return until after Manila was taken by the Americans. His son Nicolas, a graduate of the Roman Catholic College at Manila, had also studied the Bible, and through constant correspondence with his father had imbibed Protestant principles. He decided to become a clergyman in the Methodist Church, and has proved to be a speaker of no mean order. These facts are confirmed by the Rev. Francis Wesley Warne, D.D., who was recently made missionary bishop to India. When the two bishops, Thoburn and Warne, reached Manila, they found Nicolas

Zamora holding services in seven different places, with an average weekly attendance of about 600. Now that he is a deacon his influence among the Filipino people will be all the greater, as the natives are, like all peoples in that part of the world, impressed by any rank—social, political, or ecclesiastical.—*The Outlook*.

The Census of Guam. Guam had a population of 8,661 persons on January 1, 1900. Of these, 5,249 lived in the capital city of Agana. In the district of Agana are five villages, which with their populations are: Aniga, 146; Asan, 255; Tehungan, 200; Sinahana, 144, and Carolinas, 90. The five towns on the island outside of the district of Agana, with their totals, are: Agat, 744; Sumay, 566; Umatta, 236; Morizo, 491; Inarahan, 518. Of the total population of the island, 3,128 are males over seven years old, 3,680 are females over seven years, and 1,853 are children under seven years. Governor Leary says nothing about the state of health on the island, but from his requisitions for medicines and surgical supplies, the natives are evidently patronizing the naval medical officers with an astonishing variety of complaints.

Good Tidings from Samoa. There are 9 societies of Christian Endeavor in the Samoan Islands, with a membership of nearly 1,000. The native pastors speak much of the blessing received through the movement. The inhabitants of one island collected \$90 to send the Gospel to the heathen. Most of those who joined the first society, started in the island of Malua in 1890, have since offered themselves for mission work in distant out-stations and the large heathen island of New

Guinea. The members of the society in Malua include the king, and his humblest subject, "One in Christ Jesus!" Says Commander Tilley, Governor of American Samoa: "The London Missionary Society has done a wonderful work in Manua. At the time of the arrival of the first missionary the natives of this group were cannibals, and it was dangerous to land on the islands. Now nearly every inhabitant of Manua is a professing Christian, and all the hillsides resound morning and evening with hymns of praise to God. . . . I say without hesitation that the missionaries have done a wonderful and noble work among the natives of the South Seas. Through their faithful service these islands are now prepared to take advantage of good government, and will advance wonderfully in civilization in the next few years."

MISCELLANEOUS.

Only a Synonym for Missions. An American writer some years ago pointed out that the division of Church History headed "The Spread of Christianity" is only the history of foreign missions under another title. Let those who deem missionary work to be an experiment of modern times alone, bear in mind that "foreign missions have been in progress from the day of Pentecost to this hour." There is nothing in the entire range of the world's history more noteworthy than the growth and spread of Christianity, from the gathering of the few at Jerusalem, through the Roman world to Medieval Europe and the New World; and in that progress there is the assurance that the religion of Jesus will ultimately reach every nation and people of the earth. "Of His Kingdom there shall be no end."

Onesided Pictures. Missionary Johannes Johnson in the *Nordisk Missions-Tidskrift* remarks that when he reads the descriptions of missionary results in other countries, as given by various English and American magazines, he is obliged to conclude *either* that the coloring is pretty heavily laid on, *or*, that there is a heavenwide difference between missions in Madagascar and elsewhere. "Here everything has the stamp of *incipiency*, and the lack of a Christian past is to be noted everywhere, both in the life of the congregation and of the individual; *there* Christ's noblest flowers spring right out of the heathen soil. Here the missionaries have to train themselves in the good old lesson, 'Despise not the day of small things,' and this in the sense that they themselves have the same weaknesses and struggle against the same impediments, personal and social, as at home; *there* everything is bright, and there is intimate and perfect agreement in the unity of the spirit among laborers." It is easy to draw the true conclusion.

The Bright Side to be Remembered. It is stated that of 1,000 volumes of travel which Dr. Edward Leigh Pell examined in the preparation of his latest book, "The Bright Side of Humanity," scarcely 200 dwelt at any length upon the virtues of the people whom they profess to describe, while most of them faithfully mirrored all the vices in sight. "The Bright Side of Humanity" is the first serious attempt that has been made to present the distinguishing noble traits of all races.

Optimism is in Order. In the *Homiletic Review* Dr. Carroll says: "However it may be, the Church, we must remember, has ever been affected by

the spirit of successive ages. If it impresses, it is also impressed. It is not always and everywhere precisely the same. Its history shows action and reaction, the same as secular history. If it advances too far in one direction, as has often happened, the correction comes in due time. The revival of the eighteenth and nineteenth centuries was a mighty movement, one of the mightiest that ever blessed the world, but some of its accompaniments were not salutary. The present may be a period of reaction, to be followed by another revival of apostolic power and fervor. Despair has no place in the Christian's breast. Christ was the greatest of optimists. His spirit is upon His people, and it can not be that He has accompanied His Church through the trying vicissitudes of nineteen centuries to desert it in the twentieth. Wherefore let us be of good courage, and expect that a conquering Church will go on to other and even greater conquests. Whatever betide, however dark the outlook, two things are certain—that the future is Christ's, and that He is in present control of all things for His Church."

Missions as the Century Closes. Says Dr. George Smith: "Stated broadly, the churches of the Reformation at the close of the nineteenth century spend annually from £3,000,000 to £3,250,000 in sending missionaries and Bibles to non-Christians, as against £10,000 at its beginning. They send out above 6,500 men, two-thirds of whom are married, and 4,000 unmarried women, against 150 men only a hundred years ago. Then there was not one convert from the dark races ordained to preach to his countrymen the unsearchable riches of Christ; now there are upwards of 4,000. Then there were

hardly 100 native Christian workers; now there is an army of 68,000. Then there were about 7,000 native communicants; now there are nearly 1,500,000, of almost every tribe and kindred and tongue all round the globe. Of all the results, the most significant are these two—the number of women missionaries and the host of native missionaries.”

The Growth of An English ex-Medical change says: “The Missions. interest taken in medical missions, manifesting itself in books of travel, in comments of the press, in speeches and sermons, and, best of all, in offers of service from medical men, is one of the most conspicuous features which meet the eye and ear in contemplating the attitude of the Christian public toward missionary work at the present time.”

A Moslem Sermon. (a) There is no power or will excepting the power and will of God. (b) All beings in heaven, earth, and hell are His slaves, without any form of free will, as the term above implies.

(c) No created being can conceive a thought, or translate a thought into action, except by that unique power and will.

(d) Therefore the rebellion of Satan was in accordance with the Divine will and by the Divine power, for His own high purposes.

(e) Man likewise (whose every sin has been foreordained) has no choice in the matter of evil; he must of necessity commit the full number of transgressions allotted to him (which are more than the hairs of his head), and this, because no one can resist the Divine will; and just as absolutely as a person can not move his hand or foot, except it be granted him by God, so he can not steal, lie, or commit

adultery, but by the Divine enabling.

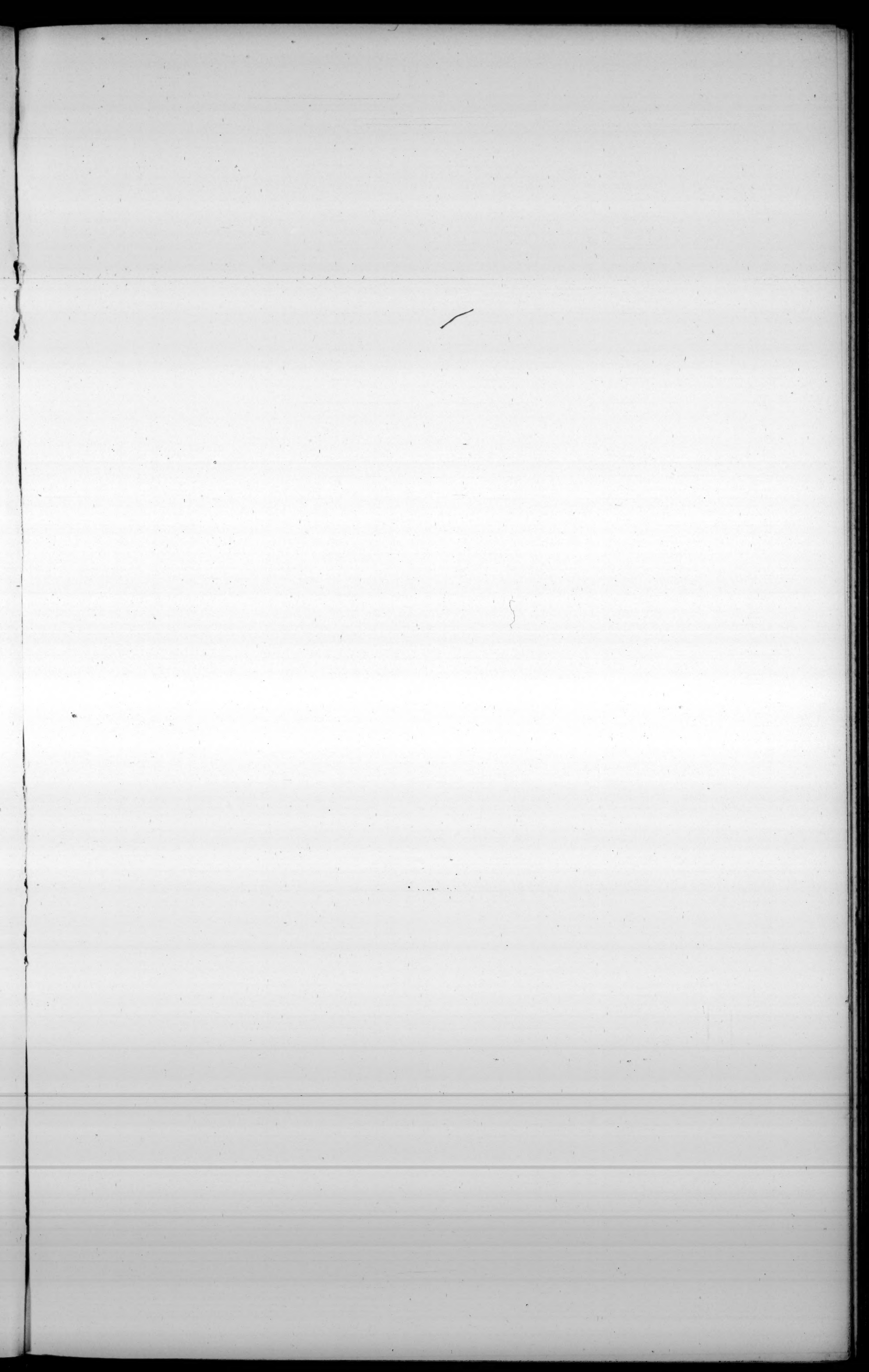
THE JUDGMENT OF SINNERS.—(a) The mercy of God is wider than the heavens and the earth. (b) God will forgive every possible sin when repented of, except that of giving companions to the Creator, as do the Christians, who believe in a Trinity of gods, and who, with the Jews, deny the Divine mission of Mohammed. These are the unpardonable sins which have no remission, neither in this world nor in that to come, except by embracing Islam.—*C. M. Intelligencer.*

The “Haystack Meeting” a “Failure.”—How strange that of the men who, in 1806, gathered under the haystack near Williams College for prayer, and so brought the American Board and American missions into being, only one actually set his foot upon heathen soil, while his career was but brief and unnoteworthy.

Temperance Among Soldiers. The good condition and good behavior of the troops in South Africa is recognized as largely due to the fact that they have had no strong drink. General Kelly, L.A.G., said lately to a newspaper correspondent: “This campaign has been run entirely on teetotal principles, and the experiment has proved wonderfully successful.”

DEATH NOTICE.

F. H. Krüger, of Paris. We are very sorry to record the decease of F. Hermann Krüger, the eminent professor of the Parish House of Missions. Professor Krüger’s missionary *Chroniques* in the *Journal des Missions* had for years rendered it an important missionary authority. Knowledge, faith, and love were so blended in this excellent Christian as to qualify him equally as a missionary writer and a Biblical commentator.





READING A PROCLAMATION AT A GREAT PUBLIC ASSEMBLY, ANDOHALO, MADAGASCAR.